



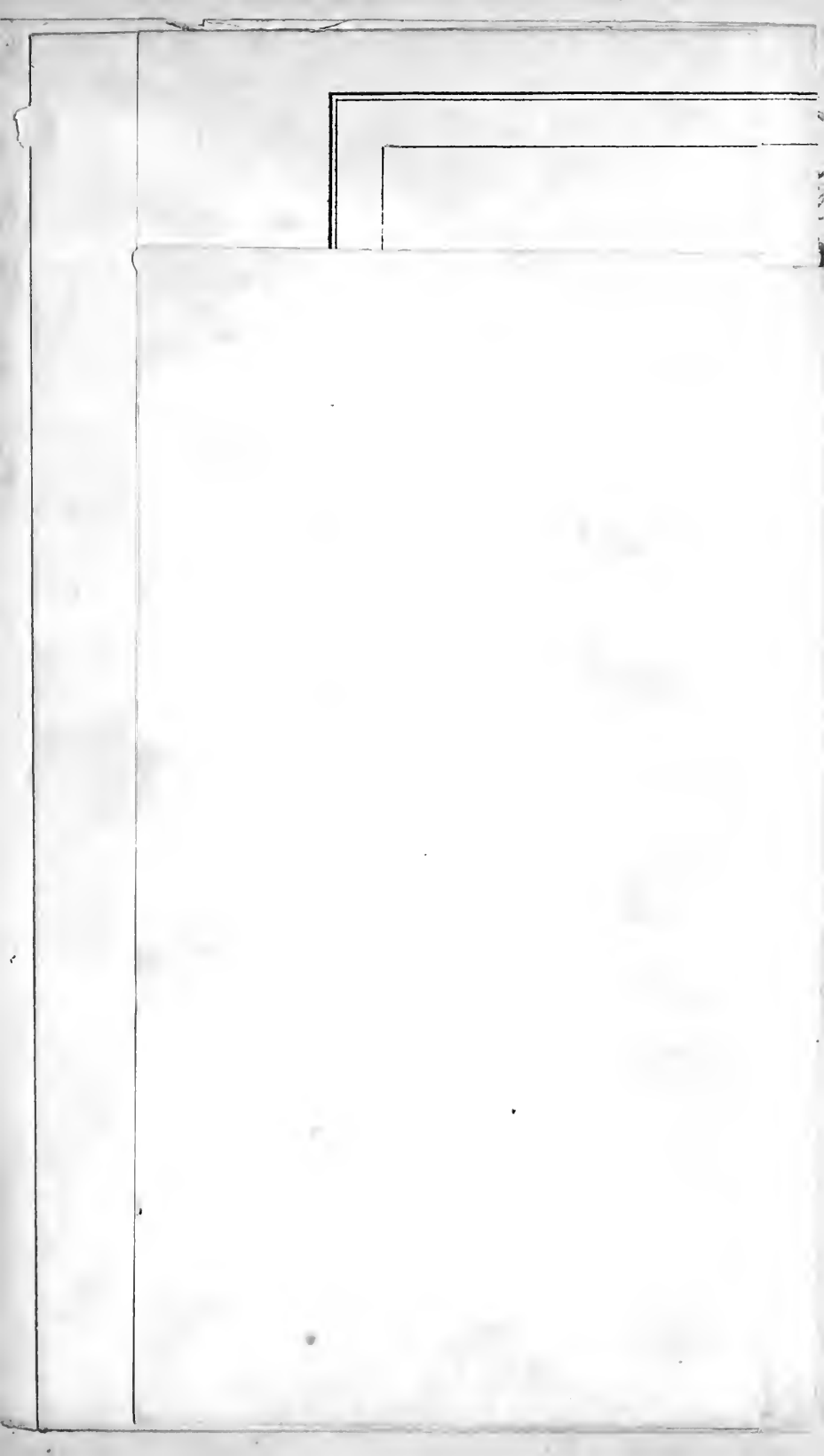
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THE STATE OF
RELIGION AND EDUCATION
IN
NEW SOUTH WALES.







M A P
 OF THE
 SURVEYED COUNTIES
 OF THE COLONY OF
 NEW SOUTH WALES.

London: Published by W. Mitchell, 1848.

Handwritten signatures and scribbles at the top of the page.
THE STATE OF

RELIGION AND EDUCATION

IN

NEW SOUTH WALES.

BY

WILLIAM WESTBROOKE BURTON, Esq.

ONE OF THE

JUDGES OF THE SUPREME COURT

OF THAT COLONY.

LONDON :

PUBLISHED BY J. CROSS, 18, HOLBORN,
AND
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A Select Committee of the House of Commons, appointed to “ inquire into the System of Transportation, its efficacy as a Punishment, its Influence on the Moral State of Society in the Penal Colonies, and how far it is susceptible of Improvement,” having examined the matters referred to them, have made their report to the House ; in which Report they have stated their opinion, founded on evidence produced before them, to be, “ That the two main characteristics of Transportation, as a punishment, are, inefficiency in deterring from crime, and remarkable efficiency not in reforming, but in still further corrupting, those who undergo the punishment ; that these qualities

of inefficiency for good, and efficiency for evil, are inherent in the system, which therefore is not susceptible of any satisfactory improvement ; and lastly, that there belongs to the system, extrinsically from its strange character as a punishment, the yet more curious and monstrous evil of calling into existence, and continually extending societies, or the germs of nations most thoroughly depraved, as respects both the character and degree of their vicious propensities.”

Without admitting this conclusion to its full extent, the facts contained in the following statement may form a proper appendage to the testimony produced before the Committee, as shewing a chief cause of the partial failure in one of the Penal Colonies, of that system which had for its professed object not merely the punishment but the reformation also of offenders, and of that state of society which is represented by the Committee in such an unfavorable aspect, to have been the long continuing “deficiency

ERRATA.

Page 9, (note †,) for " Minnett " read " Minute."

Page 51, line 21, for " two" read " ten."

Appendix No. V, page xxxi, third line, for "respecting"
read "representing."

of religious instruction” with which transportation to it has been accompanied; and may be further useful, as shewing the measures which have been adopted for remedying that defect, in New South Wales,—the result of those measures,—what still remains to be performed in justice to that Colony, and by whom.



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STATE OF
RELIGION AND EDUCATION
IN
NEW SOUTH WALES.

CHAPTER I.

PROGRESS OF RELIGION FROM THE SETTLEMENT OF THE
COLONY TO THE YEAR 1833.

AS introductory to the present state of the church in New South Wales, and as illustrative of the degree of interest which has been from time to time evinced in the spiritual welfare of those persons who from various causes have become inhabitants of its soil, it is proposed in the first place to review the means which have been used to promote that end.

And here it must be remarked, upon the authority of the late Reverend Samuel Marsden, (who filled the office of chaplain in the colony from the year 1794 to the time of his death, the 12th of May 1838,) that “when the fleet was on the point of sailing with the first convicts for New South Wales, in the year 1787, no clergyman had been thought of, and that a friend of his own, a pious man of some influence, anxious for the spiritual welfare of the convicts, made a strong appeal to those in authority upon the subject, and through the interest of the

late Bishop Porteus with Sir Joseph Banks, the Reverend Richard Johnson was appointed chaplain." *

It serves however to rescue the ministers of the crown at that time from the charge of intentional neglect in a matter of such importance, to state, that although an oversight so remarkable, nearly caused the infant settlement to be founded unblessed by the ordinances of religion, yet at a later period, and in the first royal instructions which appear to have been given respecting the granting of lands, and the allotment of ground in townships, and which were received in the colony so early as in the month of June 1790, "provision was made for the church by allotting in each township which should be marked out, 400 acres for the maintenance of a minister, and half that quantity for the maintenance of a school-master." A provision showing that the interests of religion were not intended to be overlooked in the new establishment.

The first fleet above alluded to consisted of H.M.S. *Sirius*, the Supply brig, six transports, and three store-ships; distributed amongst the transports, and in the *Sirius* were one major commandant, four captains, twelve lieutenants, twelve serjeants, twelve corporals, eight drummers, and 160 privates of the royal marine corps,

* An oversight equally remarkable took place upon the recent expedition to Port Essington, under command of Sir John Gordon Bremer, in H.M.S. *Alligator*, accompanied by the *Britomart* Brig, Lieut. Stanley Commander, which sailed from England with upwards of 500 souls, unprovided with any minister of religion. There was no clergyman at the disposal of the Bishop of Australia when the expedition reached Sydney on its way to the intended settlement, but his lordship furnished it with such means as were in his power, he caused a temporary church to be constructed for them, and bibles, prayer-books, and other religious publications to be supplied to Sir J. G. Bremer.

with an adjutant and quarter-master. The convicts consisted of 565 men and 192 women.*

Their voyage, in the words of Collins, the historian of the first fourteen years of the settlement, who was for several years judge advocate and secretary of the colony, was, "under the blessing of God happily completed in eight months and one week, the whole fleet being safe at anchor on the 20th of January 1788, a voyage which, before it was undertaken, the mind hardly dared venture to contemplate, and on which it was impossible to reflect without even apprehension as to its termination."

"Governor Phillip with a party of marines, and some artificers, arrived in Port Jackson, and anchored off the mouth of the cove intended for the settlement, on the evening of the 25th of the same month." The disembarkation of the troops and convicts took place from the following day until the whole were landed; their numbers amounted to 1,030 persons." Some natural reflections are made by him who witnessed "the stillness and tranquility of that thick wood, which had then for the first time since the creation been interrupted by the rude sound of the laborer's axe, and the downfall of its ancient inhabitants, a stillness and tranquility which were from that day to give place to the noise of labour, the confusion of camps and towns, and the busy hum of its new possessors;" a wish is fervently expressed that the greater part of them did not bring with them "minds not to be changed by time or place;" and if it were possible that on taking possession of nature as they had thus done, in her simplest purest garb, they might not sully that purity by the introduction of vice." In few words, the act of

* Collins's Account, pp. 2, 3.

taking possession of the new settlement is described, and the busy labour of its new inhabitants.

“ In the evening of this day (the 26th) the whole party then present were assembled at the point where they had first landed in the morning, and on which a flag staff had been purposely erected, and an union jack displayed, when the marines fired several vollies, between which the health of His Majesty and the Royal Family, with success to the new colony, were cordially drank.” Next day “ parties of people were every where heard and seen variously employed, some in clearing ground for the different encampments, others in pitching tents, or in bringing up such stores as were immediately wanted, and the spot which had so lately been the abode of silence and tranquility, was now changed to that of noise, clamour, and confusion, but after a time order gradually prevailed. As the woods were opened, and the ground cleared, the various encampments were extended, and all wore the appearance of order and regularity.”

Looking back at the interesting proceedings of that day, and reflecting upon the causes which had led to this settlement, the habits and character of those miserable outcasts from the land of their birth, who were thus first planted upon another soil, reflecting also upon the mercy which had been extended to many, whose crimes had otherwise caused the forfeiture of their lives, and above all, upon that mercy which had brought hither the little fleet so laden in perfect safety, it is not without feelings of disappointment to be observed that the historian relates no more. Was there then no act of contrition, no act of gratitude, which it had been becoming on such an occasion for Englishmen to offer to the God of their fathers, upon the erection of the national

flag of England upon this distant land? How much higher had the principles and motives of those who planned, and of those who conducted that expedition been estimated, how much more might have been expected from its institution in the moral and religious condition of its settlers, bond and free, then and in after times, how different the reflection of the christian observer, if that occurrence had been marked by a becoming act of religion! 'Let thanks however be given where they are so justly due; "the whole (as used to be piously observed by the Rev. S. Marsden,) was under the superintending providence of an all wise and merciful God."

One minister of religion did accompany the expedition in the capacity of chaplain, and thus the early sabbaths of the new community were not permitted to pass away without some observance of the ordinances of religion. "Notwithstanding, says the historian, (Collins) the pressure of important business in Sydney, the discharge of religious duties was never omitted, divine service was performed every Sunday when the weather would permit, at which time the detachment of marines under arms, and the whole body of convicts attended, and were observed to conduct themselves in general with the respect and attention due to the occasion on which they were assembled." All was done by the chaplain which could be effected under circumstances of great discouragement. He visited the sick and the convicts in their own houses for the purpose of giving them consolation, advice, and instruction. He went from settlement to settlement, and from hut to hut; he visited the distant stations as far as he could reach, and used to assemble as many of them as he could, reading part of the church service, and

exhorting them to good.* His labours however, during thirteen years, were far from satisfactory in their results. He had indeed to struggle against difficulties of no ordinary character: For six years the clergyman had to celebrate divine worship in the open air, subject to all the disadvantages and interruptions consequent upon such an arrangement in a changeable climate; at length he built a temporary place of worship at his own expence, which was opened for divine service on the 25th of August 1795; but the accommodation thus afforded failed to produce such an attendance as to show there was any increase (with some few exceptions) of religious feeling up to the time of his quitting the colony in the year 1800, and Governor Hunter, in his evidence before the Select Committee of the House of Commons in 1812, bears testimony to the same effect.

In 1794, the population had been increased by the addition of a few free settlers, with their families, and upwards of 4,000 convicts, and in March of that year the Rev. Samuel Marsden arrived in the colony, and divided with Mr. Johnston the labours of the ministry until the year 1800, when Mr. Johnston quitted the colony, and its spiritual concerns were again left under the superintendence of one clergyman for seven years more of its infant state.

It was not until the year 1800, that a more permanent building than Mr. Johnston's was erected for Divine Worship. Governor Hunter has the honour of having in that year erected a more permanent church at Paramatta, and also of having laid the foundation of another (afterwards St. Phillip's Church,) at Sydney.

* Examination before Committee on Transportation, 1812.

In addition to the want of a place of proper accommodation for religious worship, the distance between the different settlements afforded an obstacle to the religious communication of the pastor with his people, which may be well conceived to have greatly lessened the effect as well as the frequency of his admonitions, added to this, a great number of the convicts were of the Roman Catholic persuasion, and opposed to his ministry amongst them.

Those indeed who should (had they been so disposed) have set about laying the foundation of their city in righteousness, were far otherwise engaged; deeply immersed in selfish pursuits, they were seeking their own future wealth in the means placed at their disposal, of unpurchased lands and convict labor, of mercenary barter and petty dealings with their inferiors. That most pernicious article of traffic, which came soon afterwards to be the ordinary circulating medium* of the colony, (spirituous liquor) was early resorted to, in exchange for the necessaries of life, in the purchase of valuable property, in payment for labour, and as a reward offered by government for public services. Thus were the foundations of the new colony laid in avarice and drunkenness. There must also be noted the indifference of those in authority to religious matters, so remarkable in the single fact, that one of the earlier Governors *had to be informed by the clergyman, that five or six persons only attended divine service, and that it was then that he determined to go to church himself, and stated that "he expected that his example would be followed by the people."* When this was the case it is little to be wondered at that a colony so founded, and so destitute of the means of grace, as to be left to the care of a single clergyman for the first six

* Promissory notes were given, payable in rum instead of money.

years, and of two clergymen for the next six years of its existence, should have advanced no further in religious feeling during that period.

Agricultural establishments had been meanwhile formed, and the population of the colony distributed at a considerable distance from Sydney; on each side of the Paramatta River, at Paramatta, and in its neighbourhood, and as far beyond it as Prospect, on the river Hawkesbury, on Cooke's River, and on George's River, places extending from a distance of five or six miles to not less than forty miles from Sydney, and some of them at more than that distance from each other.*

On the 1st of May 1803, the population thus distributed amounted in men, women, and children, to 7,097 persons. In February 1807, Mr. Marsden left the colony for England, with the twofold purpose of advocating a christian mission in the neighbouring islands of New Zealand, and of endeavouring to procure assistance in the work of the ministry in New South Wales; the Rev. Mr. Fulton temporarily officiating as chaplain during his absence. In August of the following year, 1808, the Rev. Wm. Cowper, and in 1809, the Rev. Mr. Cartwright arrived in the colony, holding the appointments of assistant chaplains.

In February 1810, Mr. Marsden returned; on the 30th of April in that year the population amounted to 10,452 souls, distributed as follows:

At Sydney and in the district	-	-	6,156
At Paramatta	-	-	1,807
At Hawkesbury	-	-	2,389
†At the Penal Settlement of Newcastle			100

* Collins's map, showing the principal cultivated parts, published May 1802.

† Appendix No. 2, Report of Select Committee on Transportation, ordered by the House of Commons to be printed, on 12th July 1812.

Upon the return of Mr. Marsden to the colony the work of the ministry was divided between the four clergymen already named (Mr. Fulton being continued on the establishment).

In the year 1812, one church had been built at Sydney and one at Paramatta, and at the Hawkesbury the service was performed in houses appropriated to that purpose.*

Between the years 1810 and 1817, the church establishment was increased by the addition of an assistant chaplain (the Rev. John Youl), the population amounting, according to a census taken on the 19th November in the latter year, to 17,214 souls, of whom 6,777 were convicts.†

The next accessions to the ministry were the Rev. Richard Hill and the Rev. John Cross, who arrived in the year 1818. In the year 1820, the Rev. Thomas Reddall was appointed an assistant chaplain in the room of the Rev. John Youl, deceased, but, with that exception, there was no other appointment between the years 1818 and 1824.

In 1821, by a census taken on the 1st of November, the population was estimated at 29,783 souls, of whom 13,814 were convicts.‡

On the 2d October 1824, an archdeacon was appointed to the spiritual charge of the colony, the Rev. Thomas Hobbes Scott, and the number of chaplains on the establishment was increased to eight, and subsequently, on the archdeacon's representation, to fourteen; it was not

* Report of Select Committee, p. 9.

† New South Wales by W. C. Wentworth Esq. — London, Whitaker, 1819, page 343.

‡ Abstract General Minnett and Wentworth's Australia, 1824, 1st vol. p. 481.

however till the year 1828 that that number was complete. In 1825 there were ten chaplains, and the spiritual duties were discharged only at ten stations, the population in October of that year being reported at 31,133.

In 1828, the ecclesiastical establishment of the church consisted of an archdeacon and fourteen chaplains, there were eight churches and six chapels, seven of the chaplains occupied parsonage houses, two, temporary parsonages, four were allowed a sum equivalent to the rent of a house, and one resided at the Female Orphan School, near Paramatta.

The population in November 1828 was estimated at 36,598 persons, of whom 17,061 were convicts, and 7,084 having arrived within the three years preceding.*

In 1829 there were fourteen chaplains and three catechists, who attended at fifteen places of public worship, and officiated at fifty-three services, seventeen of which it was not possible to perform on every Lord's Day, and at the seventeen places where these services were performed there were upwards of three thousand convicts.

On the 1st of September in that year †, the archdeacon urgently represented that additional assistance was immediately required, and pointed out to His Majesty's government the grounds of that necessity to be not only the arrival of settlers, but more especially convicts, in very considerable numbers, and the increase of the penal settlements.

The penal settlement at Norfolk Island it was urged (containing at that time upwards of 200 convicts, with the civil and military establishments and their families,

* Blue Book, New South Wales, 1828.

† Records of the Church and School Corporation.

having charge of the settlement,) was without any minister of religion whatever, and had been so from its establishment.* The settlement at Port Stephens, it was represented, belonging to the Australian Agricultural Company, was in a state still more deplorable, for in addition to the convicts belonging to the settlement, there was a large number of free people brought from England, with their children, these last at that time amounting to nearly 100, of fifteen years of age and under, in a very deplorable state of ignorance, and having for their sole instructor and schoolmaster an Irish convict! Notwithstanding the archdeacon's urgent and frequent appeals to every quarter for increased spiritual means, this state of things continued with so little alleviation, that in September 1833, (the population then amounting to 60,794 souls, of whom 16,151 were convicts, 43,095 being protestants and 17,238 as roman catholics,) His Excellency the Governor, in representing the religious means of the community to the Right Honorable the Secretary for the Colonies, could only enumerate "an archdeacon, fifteen chaplains, and four catechists, as belonging to the Church of England, and that with respect to places of worship, the Church of England possessed at that time in Sydney, and within forty miles of it, seven stone or brick churches of moderate size and respectable appearance, besides two others of the same description in more remote parts of the colony, and several less permanent buildings in various places." †

* It so continued until 1836, when the number of prisoners (besides its civil and military establishment) amounted to upwards of 1,000, [see post state of Norfolk Island.]

† Dispatch from Sir R. Bourke, No. 76, of September 1833, to the Right Honorable E. G. Stanley, Secretary of State for the Colonies.

Presbyterian Church.

Such, up to this period, had been the progress of the Established Church. It was not until the year 1826 that any minister of the Presbyterian Church was appointed to a chaplaincy in the colony. Its settlement in New South Wales is thus described in a narrative published at Sydney in the year 1828.* “So early (says the reverend writer) as the year 1809, the free settlers of Portland Head had erected a presbyterian church on the banks of the Hawkesbury, the first religious edifice that was ever reared in the Great Terra Australis, by voluntary and private exertion; they had also written to their friends in England to send them a minister, but their application was unfortunately unsuccessful, from their inability to afford an adequate provision for a minister’s support. Mr. James Mein, a Scots presbyterian settler, officiated as a catechist, and continued to do so until the year 1826, when his labours were rendered no longer necessary, in consequence of the settlement of a presbyterian minister, the Rev. John M’Garvie, in that neighbourhood.”

The writer of the above cited narrative, Dr. Lang, reached the colony in the year 1823, during the government of Sir Thomas Brisbane, as stated by himself, “to form a church in connection with the Scottish national church in that dependency.” Shortly after his arrival he obtained from government, as a temporary place of worship for the Scots presbyterians, the use of a hall which had been occupied as a temporary court house, where he preached regularly for several months, and

* Narrative of the settlement of the Scots’ Church, Sydney, New South Wales, by John Dummorie Lang, D. D., the reverend chaplain and minister of the Scots Church, Sydney, 1828.

collected a larger and more respectable congregation than he had any reason to look for."

Many obstacles and much vexation had to be overcome before any progress was made in the work he had proposed; he spared neither pains nor labour to accomplish it, but displayed a zeal and perseverance, and in pecuniary concerns a disinterestedness worthy of a good cause. "From the time of his leaving Scotland at the close of the year 1822, till his return to the colony in January 1826, during which time he preached fifteen months in the colony, circumnavigated the globe, and made a second voyage to New South Wales, all that he received on account of the Scots church was £100 currency."

It was not till the 6th of July 1824 that the first Scots church was commenced at Sydney. Dr. Lang left the colony for England in August of that year, and returned to it in January 1826, with the first appointment of Presbyterian chaplain, and the church was at last completed, partly by private subscriptions and partly by the aid of government, and by the devotion and sacrifice of the private property of Dr. Lang and his family, assisted by the opportune and liberal assistance afforded by the Rev. Samuel Marsden, principal chaplain of the territory."

Roman Catholic Church.

With respect to the Romish Church (although from the circumstance that all Irish convicts have been uniformly transported to New South Wales, they formed soon after the first establishment of the colony a considerable proportion of the population, and of these the great majority professed the Roman Catholic Religion;) its members had not the benefit of their own religious rites

till the year 1803, when the Rev. Mr. Dixon, a priest of that communion *under sentence of transportation*, received a conditional emancipation with permission to exercise his clerical functions as a Roman Catholic priest : *

* (Mr. Dixon's appointment was under the following authority.)

PROCLAMATION.

BY HIS EXCELLENCY PHILIP GIDLEY KING, Esq., &c.

21 April, 1803.

“Whereas I have judged it expedient and admissible, in consequence of a communication from His Majesty's Principal Secretary of State for the Colonies and War Department, to grant unto the Reverend Mr. Dixon, a conditional emancipation, to enable him to exercise his clerical functions as a Roman Catholic priest : which he has qualified himself for by the regular and exemplary conduct he has manifested since his residence in the colony ; and his having taken the oath of allegiance, abjuration, and declaration prescribed by law.

“Which permission shall remain in full force and effect, as long as he, the said Rev. Mr. Dixon (and no other priest) shall strictly adhere to the rules and regulations which he has this day bound himself by oath to observe, as well as all other regulations which may hereafter be made thereon by His Majesty's Governor of this territory for the time being ; and in case of any deviation therefrom by the said Rev. Mr. Dixon, or any of his congregation, it will remain with the governor of this territory to suspend such religious assemblies and to deal with the offenders according to law.

*To his Majesty's Justices assigned
to keep the Peace &c. &c.*

*Given under my hand and seal this
19th day of April, 1803.*

(Signed) P. G. KING.”

(General Order, April 21, 1803.)

REGULATIONS TO BE OBSERVED BY THE REV. MR. DIXON AND THE
CATHOLIC CONGREGATION IN THIS COLONY.

FIRST.—They will observe with all becoming gratitude, that this extension of liberal toleration proceeds from the piety and benevolence of our most Gracious Sovereign, to whom, as well as our parent country at large, we are (under Providence) indebted for the blessings we enjoy.

How long he exercised these functions does not appear ; but in the year 1818, “ The Rev. Mr. Flynn, appointed by the see of Rome as Archpriest, with power to confirm, arrived at Sydney, but was rejected by the Government, and was sent home on the ground of his having come out unsanctioned by the British Civil Authorities.*

SECOND.—That the religious exercise of their worship may suffer no hindrance, it is expected that no seditious conversations that can anyway injure His Majesty’s Government, or affect the tranquillity of this Colony, will ever happen, either at the places prescribed for their worship or elsewhere. But that they will individually manifest their gratitude and allegiance by exerting themselves in detecting and reporting any impropriety of that or any other nature that may fall under their observation.

THIRD.—As Mr. Dixon will be allowed to perform his clerical duties once in three weeks at the settlements at Sydney, Paramatta, and Hawkesbury, in rotation, the magistrates are strictly forbid suffering those Catholics who reside at the places where service is not performing, from resorting to the settlement and district at which the priest officiates for the day.

FOURTH.—The Catholic service will be performed on the appointed Sundays, at nine o’Clock in the morning.

FIFTH.—No improper behaviour during the time of service is to be allowed by the Priest, who will be responsible to the magistrates for his congregation going regularly and orderly to their respective homes, after the offices are ended.

SIXTH.—And to the end that strict decorum may be observed, a certain number of the police will be stationed at and about the places appointed during the service.

SEVENTH.—Every person throughout the Colony will observe that the law has sufficiently provided for the punishment of those who may disquiet or disturb any assembly of religious worship, or misuse any Priest or teacher of any tolerated sect.

(Signed) JAMES DIXON.

*Subscribed before us this
19th day of April 1803.*

(Signed) RICHARD ATKINS.
THOMAS JAMIESON.

* Ullathorne’s Cath. Miss. Australasia, p. 9.

The sole consolation which the people of that communion enjoyed according to their own form of worship, after his departure, is stated by the Roman Catholic Vicar General, the Rev. Mr. Ullathorne, in language which will ensure commiseration for the worshippers on more accounts than one ;—a CONSECRATED WAFER. “ The blessed sacrament (says Mr. Ullathorne) had been left by the Archpriest in the dwelling of a Catholic of Sydney, where for two years after his departure the faithful, as many as could, were wont to assemble there to offer up their prayers and receive consolation in their miseries. It is remarkably beautiful to contemplate these men of sorrow round *the bread of life, bowed down before the crucified*, no voice but the silent one of faith, not a priest *within ten thousand miles* to offer them that pledge of pardon to repentance, *whose near presence they see and feel.*”

In 1820, Mr. Ullathorne states, the Rev. Mr. Therry arrived at New South Wales ; his services were probably divided between New South Wales and Van Diemen’s Land, inasmuch as the only Roman Catholic clergyman upon the ecclesiastical establishment was the Rev. Daniel Power, who arrived in the colony in 1826.*

In 1829, the Rev. Mr. Dowling was added to the Roman Catholic Clergy, and in 1832, the Rev. Mr. M’Encroe and the Rev. Mr. Ullathorne. The state of his church at that period is thus described by the same reverend person. †

* It appears however that at that time there was another Priest in the Colony, although not placed in the establishment, inasmuch as it is noted in the official return of Marriages, &c. in 1828, that there was another Priest in the Colony from whom no returns could be procured. Blue Book, 1828.

† Ullathorne, p. 11

“ Arrived in New South Wales, the writer found one-third of the population spread over this extensive territory to be Catholics, with only three clergymen, (Mr. Power having died long before), the church at Sydney not yet closed in, a chapel half raised at Campbell Town, and the commencement of a second in a ruinous state at Paramatta, a male and female free school at Sydney, and two others in the interior.”*

* Ullathorne, p. 11.

CHAPTER II.

ACCOUNT OF THE CHURCH AND SCHOOL CORPORATION.

In order to avoid interrupting the foregoing brief account of the progress of the Church of England in the number of its clergy up to the year 1833, there has been reserved for distinct consideration in this place, a measure which at one time gave promise of increased means for the support of religion and education.

The setting apart for this purpose of a portion of that vast territory of which possession had been taken in New Holland under the authority of the Parliament of England, was not only an act of becoming gratitude and acknowledgment to the Divine Guide who had led the English nation, to implant the English name and unfold the Christian Banner, as in another world, but if the circumstances be weighed under which the colony of New South Wales was established, was also due to those who were cast from time to time upon its shores, in execution of the laws of their country; it was also due to the unoffending offspring of these persons, for both were by their parents' exile cut off from the communion of the church in England: it was due also to those who should afterwards under public encouragement, become voluntary emigrants to the same country, and to their offspring.

Ample indeed was the extent within the limits even of the Royal Commission, which form the boundaries of the settlement, to allow of the largest possessions being devoted to secular persons and worldly objects, and if these

had been insufficient, the vast extent of New Holland* with its few and feeble inhabitants, presented a still wider range for the ambition and cupidity of those who would lay field to field, and yet notwithstanding there would have remained space enough, for a permanent endowment of objects of higher interest. All that was assumed as a Royal Domain lay at the disposal of the Crown. No one could claim aught of that large possession but under the Royal grant; and the opportunity of making such provision for the Church and Schools at an early period of the Colonial History, was therefore a most favourable one: And it is satisfactory to observe that this opportunity was not wholly lost. Two years after the establishment of the colony, His most Gracious Majesty King George the Third, with that paternal regard for the sacred object of religious education for which his Majesty was ever distinguished, was pleased to make provision for the church and schools by issuing instructions to Governor Phillip, the Governor of the Colony, to allot in each township, which should be marked out, 400 acres for the maintenance of the minister, and 200 acres for the maintenance of a schoolmaster. A provision which was repeated in the instructions issued to Governor Macquarie in 1809, and was continued by His Majesty's Royal Successor, until the adoption in the year 1826, of a measure of more promising and extensive support, when the instructions for that primary provision ceased. Thirty-nine years after the foundation of the colony, the opportunity

* The limits of the Governors Commission are as follows, "From Cape York, in latitude $10^{\circ} 37''$ South, to Wilson's Promontory, in latitude $39^{\circ} 12''$ South, and inland as far as 129^{th} degree of East longitude;" except South Australia, New Holland extends from about 113° to 153° East longitude, and between the above degrees of latitude.

was embraced by His most Gracious Majesty King George the Fourth, for the furtherance of these objects, in a way which promised, under the Divine Blessing, to be effectual for the purpose, and which did honour to the Royal donor and the ministers of the Crown who were his Majesty's advisers in the measure.

Thirteen years have elapsed since that endowment was set apart by his late Majesty King George the Fourth, by "Letters Patent for erecting a corporation for the management of the church and school lands in the Colony of New South Wales," and looking at this day at the terms in which they were framed, it is with undissembled concern that there remains to be added, that in the exercise of a power reserved in those Letters Patent, they were five years afterwards revoked by His Majesty's successor, King William the Fourth. Both of these measures demand consideration.

The first affords a gratifying instance of that care for the greatest concerns of a christian state which dictated its wise and salutary provisions, the last a melancholy proof of the uncertainty of human counsels.

The purposes of the Royal Charter are thus declared in its preamble, "Whereas we have taken into our Royal consideration the necessity of making provision for the maintenance of religion and the education of youth in our colony of New South Wales, and for that purpose have thought proper to erect into one body politic and corporate, such persons as are hereafter mentioned; and to vest in them and their successors such lands and tenements as will be sufficient to make a provision for that purpose." A corporation was undoubtedly the mode best adapted to carry on this beneficent plan of its founder to future ages. It is well known that the property of the Church of England is, within the realm of England,

vested in and protected by corporations ecclesiastical and lay, aggregate and sole; many ages have evinced the superior wisdom and advantage of this ancient institution for such purposes, which seems to have been engrafted into the earliest institutions of England; and it may be doubted if human wisdom can devise any plan more proper for this or any permanent charitable purpose.

Corporations require, in common with all human institutions, to be carefully constructed, and zealously guarded, but such safeguards, experience and legal knowledge are perfectly competent to devise; and it may be added, the Letters Patent now under notice present an instance of this provision.

The persons incorporated were those of most honourable station in the colony, and likely to be well affected towards the charge entrusted to them; they were,—“The Governor and Chief Justice; the several members of the Legislative Council; the Archdeacon; the Colonial Secretary; the Attorney General; the Solicitor General; and the nine Senior Chaplains or Assistant Chaplains appointed to officiate and perform Divine Service according to the rites of the Church of England in the Colony.”

The powers given to them were only such as are usual, and were necessary to enable them to perform the duty assigned to them, and the limitations of their powers were wise and salutary.

They were ‘authorized and empowered to purchase, take, acquire, hold, and alienate lands and hereditaments within the colony’; to provide for the cultivation of them; to employ farmers, bailiffs, &c. for the purpose; to sell to the amount of one third part of their lands in each county; to grant leases not exceeding

thirty-two years, or two lives in being, but were prohibited from covenanting for renewal of any lease, or receiving any fine in consideration of any demise; they were authorized to borrow money upon mortgage, provided that not more than two-thirds of their lands should be mortgaged, and that no mortgage should be for more than a term of fifty years, without any covenant or condition for renewal.

The application of their funds were directed to be as follows:—

The net balance of their account was to be divided into two equal parts, one to be called “The Improvement and Building Account,” and the other “The Clergy and School Account.”

The money remaining to their credit, on the former, it was directed should be applied in making roads, drains, or fences, and in the erection and repair of churches, parsonages, and school houses, in the erection and repair of farm houses or other buildings for the purpose of agriculture, or towards the permanent clearing, settling, and improvement of their estates.

The money remaining to their credit on “the clergy and school account,” was directed to be “applied towards the maintenance and support of the clergy of the Established Church of England in the said colony, and the maintenance and support of schools and schoolmasters;” that is to say “as to two equal seventh parts for the support of schools and schoolmasters; and as to the remaining five equal seventh parts to the support and maintenance of the Clergy, in manner following; first, in the payment of such stipends as might be granted by His Majesty, his heirs and successors, for the support of any bishop or bishops, archdeacon or archdeacons, within the colony; secondly, in the pay-

ment of such stipends as should by the same authority be granted to the chaplains or clergy of the said colony."

The schools so to be established were made subject to the order, direction, superintendance and controul of the clergymen or ministers of the Church of England for the time being, officiating in the church of and belonging to the parish in which any such school might be established; and the bishop, or in his absence the archdeacon of the colony was constituted the visitor of all the said schools throughout the colony.

The property vested in the corporation for effecting these purposes was, first, all the lands set apart by any of the former governors of the colony for the maintenance and education of male or female orphans; secondly all such parts of the colonial revenue as had by any such governors been appropriated and set apart for the education of youth therein; which it was declared should be and the same were thereby vested in and placed under the management, care, and superintendance of the corporation, to be by them applied and disposed of in aid of the other funds in and towards the education of youth in the said colony in the principles of the Established Church; Thirdly, all the lands formerly set apart within the colony for the support of the clergy of the Established Church, and known by the name of the Glebe Lands, which it was declared should from and immediately after the death, resignation, removal, or other avoidance of the chaplain or clergyman then in the occupation thereof respectively, pass to and become vested in the corporation, upon and under, and subject to the trusts, and to and for the intents and purposes declared in the charter respecting the other estates of the corporation; Fourthly, His Majesty required and

4 Clauses of
Proposals

1 Clauses;

2 *Edwards fund*

3 *Glebes*

4 *Lands set
apart*

enjoined the governor of the colony to set apart in each and every county, hundred, &c. into which the colony might be divided, a tract of land comprising one seventh part in extent and value of all the lands in each and every such county, to be thenceforward called and known by the name of the clergy and school estates of such county, and the governor was directed to make to the corporation grants thereof.*

Such was the provision which it pleased His Majesty to make for the permanency of the objects contemplated in the Royal Charter. At the time the trustees entered upon their charge the expenses of the clergy and school establishments, which had been previously defrayed partly by parliamentary grant, and partly out of the colonial revenues, amounted to the sum of nearly seventeen thousand pounds. Those establishments consisted of one archdeacon and twelve clergymen. The male and female orphan schools, and fourteen other schools containing 1487 children.

The first care of the new corporation, after framing bye laws to ensure the regularity of their proceedings† was to ascertain and obtain possession of the lands assigned for the future provision of the establishments committed to their care. In this, however, they immediately encountered the difficulties which necessarily, perhaps, attended the arrangement of a matter of so much importance as the allotment to the corporation in a new country of one seventh in extent and value of its territory; there might be others also, not merely attributable to this cause, but in some degree arising from its opposition in point of interest, with those whose

* See a copy of the charter and bye laws, Appendix No. 1, and an extract from the Royal Instructions, Appendix No. 2.

† See appendix No. 1.

views of individual acquisition of the most eligible lands might be impeded by it.

From whatever cause, it certainly happened that although the establishment of the corporation is to be dated from the 9th of March 1826, the first grant of land which it received, or of which it obtained possession, was not until the 3rd of February 1829, (excepting the orphan school estates, and the glebes of the clergy, granted under that earlier arrangement, which has been noticed). No monies, however, were voted by parliament for the payment of the stipends of the clergy of the colony for any period beyond the 30th of June 1826; and no specific means were pointed out for defraying the expenses of the establishments, until the revenues of the corporation should be both available and sufficient for the purpose. And, although the government might reasonably look to a relief of its treasury, at all times commensurate with the revenues of the corporation, and eventually to the entire support of the church and schools from that source, yet it never could have been calculated upon, that those establishments which had been hitherto maintained at an expense of so great an amount, could be supported by a corporation without revenue (the public treasury being entirely and at once relieved from the burden,) upon the bare promulgation of His Majesty's charter, without the possession of any of the lands intended to be assigned. Even if the corporation had been immediately put into possession of the lands, a sufficient income could not have been raised from them for the purpose, without incurring an enormous sacrifice in the forced sale of these lands from actual necessity.

There does not, however, appear to have been any instruction received by the governor of the colony from

the secretary of state, as to the support of the establishments in the mean time.

On this point, the trustees were informed, that in the event of their not being able to borrow money on debenture, (a project which had been devised for raising money on the credit of the funds of the corporation, to be afterwards received) the governor would have no objection to authorize the *advance* of such sums as might be required from time to time, *until he could receive instruction from the secretary of state on the subject.**

Under these circumstances, the corporation borrowed a small sum of money on debentures, payable eighteen months after date, with interest half yearly, at eight per cent. per annum, and received advances from the colonial treasury to the amount required for the support of the establishments.

During the first three years of their existence, therefore, they were little more than the agents on behalf of the government, for paying the charges of those establishments which had previously been paid directly from the public treasury.

When, however, after the lapse of that time, the Corporation began to receive grants of those lands which the royal bounty had assigned to them, instead of the king's instructions being observed that one seventh in *extent* and *value*, should be granted to the Corporation, (terms by no means convertible), as was notorious to the whole community, nothing approaching to a seventh in *value* was at any time assigned to them.

In the county of Cumberland, in which at that time the land was most valuable, as containing the only seat of condensed population, in which were the towns of

* Records of Church and School Corporations.

Liverpool, Windsor, and Paramatta which is bounded by the river Hawkesbury, and in which is situated the chief sea port, the seat of commerce and of government (the town of Sydney,)—in that county, containing from 465,000 to 470,000 acres, the corporation only received 18,500 acres, including those glebe lands which the clergy had held for more than 20 years, and of which the seventh was directed to be exclusive. Whilst in the Districts of Hunter's River, Bathurst, Argyle, and Illawarra, which are amongst the principal agricultural and pastoral districts, the Corporation never obtained a single acre, and in Camden, the county adjoining to Cumberland, they did not receive more than 2,063 acres, consisting chiefly of almost inaccessible ranges.

Nor did this failure on the part of the local government (from whatever other cause proceeding) arise from any impossibility to comply with the royal instructions, for there were at that period vacant in the county of Cumberland, without mentioning allotments in Sydney and the other towns, no less than 54,258 acres of land, the whole of which might have been assigned to the Corporation.* But in order to shew that the claims of the corporation were very little attended to, with regard to lands, either positively valuable on account of situation, or relatively so by their contiguity to towns and their suburbs, or to rivers, creeks, or public roads, it should be remarked, that the corporation had not one acre of land in the towns of Sydney, Paramatta, Windsor, Richmond, Liverpool, or Campbell Town, (with the exception of 40 acres reserved as a glebe for the resident clergymen, as near to each of these respective towns as

* Oxley Surveyor General. Records of Church and School Corporation.

they could be conveniently obtained, not granted as before observed, under the charter,) nor had the Corporation any land from the head of the Cowpasture River to the Nepean, from the Nepean to the head of the Hawkesbury, from the head of the Hawkesbury to Broken Bay, a distance of about 130 miles, and from the head of the South Creek to its junction with the Hawkesbury, a distance of about 30 miles; nor from the head of the Paramatta River to Port Jackson;—the whole of the lands on the banks of the above rivers and creeks having been allotted to private individuals, and a great part of them since the establishment of the corporation.*

Again, on the high road leading from Sydney to the Cowpasture River, 40 miles, from the Nepean at Emu Plains to Sydney, 36 miles, and from the town of Richmond to Sydney, 40 miles,—the Corporation had not one acre, with the exception of a small farm near Prospect, and of some barren land at Rooty Hill, which last was the only possession they had in the county of Cumberland, touching in any part on a stream or natural watercourse.

The total quantity of land granted to them amounted to 435,765 acres, 2 roods, 11 perches, of which 168,000 acres were at that time assigned in the distant county of Gloucester, then, and still, nearly, if not quite useless. †

Whatever were the reasons which interfered to prevent the execution of His Majesty's gracious instructions, there is no doubt both that the corporation did not receive their proportion of available lands, and that at the time

* Records of the corporation.

† 1,593 acres, 30 perches, were sold by the Corporation, the remainder amounting to 419,772 acres, 1 rood, 17 perches, has reverted to the crown, *upon the trusts declared in the charter*; [See Appendix No. 3.]

they were entitled to that proportion, no real impediment existed to their obtaining it.

Such means however as were available to the corporation were as speedily brought in aid of the sums advanced, to them, as was consistent with a prudent caution in the mode of doing so; the glebes of the clergy and the orphan school estates were all they had possession of previous to February 1829, and these they proceeded to dispose of, with an honesty of purpose which shewed they entertained no distrust of the permanency of that future provision for the important objects of their charge, which had been then substituted for that earlier provision.*

The trustees were indeed placed at great disadvantage. Erected into a corporation for the management of two establishments of such vast importance, and requiring so large an expenditure, and which establishments the yearly increasing population of the colony demanded to be increased—nominally entitled to a large portion of the territory, but not receiving an acre of that portion for three years,—mean while exposed to the envy of the covetous, and the malicious attacks of those who were enemies of the church,—every thing was expected to be performed by them, and those means withheld which would have enabled them to perform all that was expected.

* Thus in May 1828 they sold 140 acres and 34 roods of the Saint Phillip's glebe for £3,764 16s. 4d. and 1,740 acres of the Orphan Estate at Cabramatta, for £800. On the 1st of January 1829 they leased for 21 years, the tenant having the option of purchasing the fee simple at any time during that period by paying up twenty years purchase of the annual rent, 2,621 acres of the Orphan Estates at Cabramatta for £107 5s. per annum; St. John's Glebe, Paramatta, 400 acres, for £22 16s. 6d. per annum; and St. Matthew's Glebe, Windsor, 360 acres, for £57 10s. per annum; applying the proceeds to the objects of their Incorporation.

It was not until February, 1829 when the first grants were issued, that the Corporation possessed any lands (excepting those before mentioned as belonging to the Orphan Schools, and the glebes of the clergy) nor did they even know with so much certainty as to be of any use what lands it had been determined to assign to them. They were thus crippled in their exertions for three years, and when at last they were partly released from that position, their power under the charter was continued only for about ten months further, during which time they were principally occupied in making surveys, and preparing for disposing and applying their funds to the best advantage.

They received an intimation from the Governor at the close of the year 1829, that it was His Majesty's intention to revoke the charter, and they were directed to suspend any further proceedings; and no further lands were granted to them. In consequence, however, of an official error, the mode by which it was first proposed to revoke this instrument having been ineffectual, it was not until the 4th of February 1833* that the charter was actually revoked.

If it be at this day enquired how that change of purpose came to be entertained, it would be difficult, perhaps, to assign any more satisfactory cause, than a yielding to the clamour of avowed or secret antagonists of those institutions, which it was the object of the charter to support; the very existence of which opposition from such quarters, should have shown the value of the objects assailed, and have rendered the purpose of those whose duty it was to support them more firm. No reason was, however, to be found in the institution itself.

* Notified in the New South Wales Government Gazette, Aug. 28, 1833.

Respecting the means placed at their disposal by the charter, although at first these were but little available, yet they were yearly becoming more so; and it may be confidently asserted that if permitted to remain, they would very soon have been sufficient, and certainly at this day, to relieve the government altogether of the charge of maintaining the clergy and schools of the colony. But the attempt was never fairly tried; sufficient time was not allowed for experience to form a judgment of the effectiveness of the Corporation, before it was paralyzed by an intimation that it was intended to revoke the charter, which ended in its dissolution.

Neither was there adequate cause in the conduct of the trustees; they evinced throughout the whole time they were entrusted with their charge, a most exemplary prudence and zeal, which was continued even after the discouraging intimation of their intended dissolution, up to the time when it actually took place. Before any lands were placed at their disposal, they proceeded diligently to consider the best plan of raising therefrom, when granted, such a revenue as should meet the required expenditure; and no sooner were they in possession of any, than they commenced turning them to account, neither evincing too eager a disposition to sell, nor any backwardness in rendering them productive. So widely extended as their lands were throughout the colony, considerable foresight and caution were necessary, and in neither of these qualities did they evince any deficiency: where lands could be sold to advantage, they disposed of them, and where tenants could be found they let them. It is to be remarked, however, that, in many situations, neither purchasers nor tenants were to be found, and that in this respect they shared the fate of other proprietors, whose lands were equally unproduc-

tive; but it is not discoverable that any accusation was ever brought against them founded upon any fact, shewing that they were either too forward to gain possession of immediate funds, and so to sacrifice the future interests committed to them, or backward in any case to avail themselves of any means of productiveness.

In the erection of buildings for divine worship and for schools, they proceeded on plans of the most exemplary economy. Their report, dated 1st June 1830,* states, that they had erected “two chapels with school houses adjoining, at Sutton Forest in the county of Camden, and at Maitland in the county of Northumberland, the former at an expense of £110, the latter at an expense of £319.

The state of the church at the time of Archdeacon Scott's appointment, has been already noticed.

At the date of the charter, the schools in existence were sixteen, (including the Orphan Schools, in which the children were maintained as well as educated,) containing 1,037 children, and the expense of them for the year 1825, was £9,406. 1s. 8d.; in 1829, there were 36 schools containing 1,855 children, whilst the expenses were reduced, under their management, to £8,007. 8s. 3d.; in the year 1830, there were 2,012 children, and the expenses were lessened to £7,235. 18s. 4d.; and in 1831, there were 40 schools containing 2,426 children, whilst the expenses were not quite £6,000. Not only, however, were the schools under the administration of the Corporation increased in usefulness, and reduced in expense, but they were better superintended than at any other period of their establishment.

But one branch of the charge which devolved on the Corporation deserves more particular notice, viz., the

* Records of Corporation.

care of the Orphan Schools; the objects of these establishments are the following* :—

1. Orphans of one or both parents.
2. Children living with vicious and immoral parents or guardians.
3. For the relief of the distresses of a large family.

At the time the charge of them devolved on the Corporation, they were badly and expensively conducted. About six months after Archdeacon Scott's arrival in the colony, he reported, through the Governor of the colony, to His Majesty's Government, 'the loathsome and horrid state of disease and filth in which he found the children at the Male and Female Orphan Schools, and which arose from the neglect of the masters of both institutions.' Their altered state under the Corporation, was thus described by the Archdeacon in the year 1829: "By the exertions of the Rev. Mr. Cartwright, who was placed over the boys school, and suffered the loss of his health, a most beneficial reform soon appeared, and I have every reason to hope and believe the colony will derive very great benefit from this institution, the more so, as since Mr. Cartwright's retirement, the present master, Mr. Richard Sadleir, takes a strong interest in his charge, and is every way qualified by ability and integrity for his situation." Of the Female Orphan Schools, the Archdeacon at the same time stated, that "in consequence of the disorderly state of the school, he placed Mr. Ellis as master, under the authority given him by the King's instruction, and the royal charter. "To his assiduity and exertions (he stated) the present excellent state of discipline and order was due." The share which the Corporation had in bringing about this desirable state in

* Bye laws of the Corporation. Extracted from the Records:

hese institutions, appears in every page of the official record of their proceedings.

At the time of their taking charge, viz., in the year 1826, there were 101 boys maintained and educated in the male orphan school, at a charge of £1338. 7s. 11d.; and 129 girls in the female school, maintained and educated, at a charge of £2493. 2s. 3d. Attached to the former, was an agricultural establishment, conducted at the expense of £1434. 12s. 3d., unsatisfactorily and without adequate advantage.

Some few flocks and herds, out of which the schools were partly supplied, were maintained on this establishment, and the remainder of the expense was incurred in cultivating a most unpromising estate; having the twofold object of raising produce for the support of the establishment, and instructing the boys in such pursuits. The former object at least, was attended with an almost total failure, and the attention of the trustees was immediately turned to the great expense at which it was maintained; and the Corporation, after the inspection and report of a sub-committee, determined to break up the establishment, and place their flocks and herds under other management. The accounts for the year 1827, were indeed, still burthened with the expense of it, in consequence of the settlement of outstanding claims against it, and especially one by the late superintendent, which gave rise to considerable difficulty in its arrangement.

In the year 1828, however, the expense of the management of this portion of their property, was reduced to £382. 5s. 1d.

In 1829, to 72*l.* 13*s.* 6*d.*

In 1830, to 34*l.* 11*s.*

In 1831, the expenses amounted to 75*l.* 18*s.* 4*d.*

In 1832, they amounted to 221*l.* 11*s.* 2*d.*

From hence, the schools were supplied with all the animal food consumed by both establishments. The expense of the two institutions, which was considerably decreased at the same time that their efficiency and condition were greatly improved, will be shown by the following statement.

Year.	Number of Male Children.	Expense.	Average per Head.
		£ s. d.	£ s. d.
1826	101	1,338 7 11	13 5 0 $\frac{1}{2}$
1827	79	1,143 15 9	14 9 0 $\frac{3}{4}$
1828	104	1,781 19 6	17 2 8 $\frac{1}{2}$
1829	152	1,666 17 8	10 18 1 $\frac{3}{4}$
1830	118	1,556 13 4	13 3 9 $\frac{1}{2}$
1831	121	1,177 18 0	9 14 8 $\frac{1}{2}$
1832	125	1,418 19 4	9 8 10 $\frac{1}{2}$

Year.	Number of Female Children.	Expense.	Average per Head.
		£ s. d.	£ s. d.
1826	129	2,493 2 3	19 6 7
1827*	108	2,769 15 2	*25 12 11 $\frac{3}{4}$
1828	144	2,930 11 6	20 9 4 $\frac{1}{2}$
1829	145	2,772 10 7	19 2 5
1830	158	1,998 1 0	12 8 0
1831	159	1,364 5 8	7 19 0
1832	165	1,418 19 4	8 12 0

* In this year several alterations and arrangements were made in the Female Orphan School, absolutely necessary for their health, which is the cause of this additional expense.

The following statement will also show the reduction of expense which took place, with increased numbers and increased efficiency in the parochial schools, during the same period.

Year.	Number of Children.	Expense.	Average per Head.
		<i>£ s. d.</i>	<i>£ s. d.</i>
1826	1,487	2,842 16 7	1 16 11
1827	1,306	3,259 9 8	2 9 0
1828	1,622	2,160 18 10	1 6 8 ³ / ₄
1829	1,674	2,444 11 2	1 9 2 ³ / ₄
1830	1,759	2,620 19 7	1 10 5 ³ / ₄
1831	1,833	2,371 6 10	1 6 10 ³ / ₄
1832	1,559	2,210 13 9	1 8 8

The expense of the schools since the year 1833, in the month of August, in which year they reverted to the superintendance of the executive government, was as follows :

ORPHAN SCHOOLS.

Year.	Number of Male Children.	Expense.	Average per Head.
		<i>£ s. d.</i>	<i>£ s. d.</i>
1833	133	1,441 14 10 ¹ / ₂	9 16 8
1834	154	1,965 15 3 ¹ / ₄	12 15 4
1835	168	2,058 17 6 ³ / ₄	12 5 1 ¹ / ₄
1836	158	3,345 18 4	21 3 6
1837	148	2,454 16 4 ¹ / ₂	16 11 5
1838	147	2,971 8 1	20 4 3 ¹ / ₄

Year.	Number of Female Children.	Expense.	Average per Head.
		<i>£ s. d.</i>	<i>£ s. d.</i>
1833	174	1,211 15 3 ¹ / ₄	6 19 2
1834	187	1,840 4 4 ³ / ₄	9 16 8
1835	164	1,982 6 3 ¹ / ₄	12 1 9 ¹ / ₂
1836	179	2,850 14 9	15 18 5
1837	153	2,989 10 3	19 10 9
1838	141	2,682 1 2	19 0 5

PAROCHIAL SCHOOLS.

Year.	Number of Children.		Total Expense.			Average per Head.		
	Male.	Female	£	s.	d.	£.	s.	d.
1833	994	661	2,466	6	11½	1	10	3
1834	1,809	727	2,685	11	9½	1	11	9
1835	1,028	880	2,476	9	0¾	1	6	0
1836	1,165	911	2,933	16	9½	1	8	5
1837	1,202	894	2,535	17	11	1	3	9½
1838	1,231	1030	2,367	19	9½	1	0	10¾

The trustees were never accused of unfaithfulness in their trust; their accounts from the establishment of the Corporation to its dissolution, shewing the minutest details, would abundantly disprove any such supposition.*

Under their management the churches were increased in number and better provided, the schools were considerably more than doubled in number, and their effectiveness increased, whilst the expenses of both churches and schools were lessened.

To what cause then, is the sudden revocation of the charter to be attributed?

The corporation was left for three years of its existence without any part of the provision assigned by the charter to it; its intended dissolution was announced ten months after such provision as it did acquire, small in extent and value compared with what it was the Royal intention it should possess, was assigned to it, and it was dissolved without a trial.

It is true that its revenues were not such as at the time to be sufficient to provide fully for the increasing

* These accounts or extracts of them are lodged in the Audit Office in London, and the vouchers for them in Original are in the Colony.

religious exigencies of the colony ; but there is no doubt that long ere this they would have been ample, especially if, as they doubtless would, the community had been invited to come forward, to aid the Royal endowment ; enough had been done by the Crown, and the remainder might have been fairly left to individual exertions and liberality. Had the corporation still existed, the trustees would doubtless have encouraged and expected the liberality of the Royal endowment to have been met by a corresponding liberality on the part of the community, who would have been taught not to expect all from the Crown, but that their highest interest and duty lay in doing their part in promoting the same objects. There has appeared at this period at least no backwardness in the community to acknowledge and act upon such a principle.

The notification of the Right Honorable Secretary of State's (then Sir George Murray) counsel to His Majesty to revoke the letters patent by which the Corporation had been created "was conveyed to the Governor of New South Wales in a despatch dated 28th of May 1829, (No. 213)" and it is not a little remarkable that Archdeacon Broughton, who sailed from England the day after that despatch bore date, having been, on the resignation of Archdeacon Scott, appointed archdeacon of New South Wales, and as such vice-president of the corporation, and having been in constant communication with the Colonial Office during the four preceding months, left England in entire ignorance of the existence of any intention to revoke the charter. He arrived in New South Wales on the 15th of April in the same year, and immediately entered upon his duties as vice-president of the Corporation, and on the 4th of December, the tenor of the above despatch, suspending the further proceedings of the corporation, was communicated.

The trustees continued, however, without entering upon any new work, to administer its affairs, until legally dissolved on the 28th of August 1833.

At that period the Corporation property reverted to the crown; the temporal affairs of the church were at the same time withdrawn from the superintendence of the Archdeacon: And his controul over, and superintendence of the schools was shortly after superseded. The management of the church and school affairs, again devolved upon the executive government, who appointed an agent (under a local act 5th Wm. 4 No. 11, passed on the 5th August 1834) for that purpose.

Mr. Henry Fisher, the first agent under the provisions of the local act, was appointed with a salary of 150*l.* per annum, and a commission of 5 per cent. upon sums collected by him. The assets of the late Corporation consisted of the instalments and interest becoming due upon sales of land, rents upon leases, and flocks and herds, at that time amounting to a considerable number.

These latter had been partly the gifts of different individuals, amongst whom were some of the members of the Corporation, partly made in aid of the general objects of the Corporation, and partly in aid of one or other of the schools; thus, part belonged to each of the two orphan schools, some part to a female school of industry, established by Mrs. Darling, and supported by voluntary subscription; and part of these flocks and herds was purchased by the Corporation. From their produce the orphan Schools in particular were supplied with their meat, which was found to afford it at a rate so much cheaper than any contractor could supply it, as considerably to reduce the expenses of the establishment. For the maintenance of the flocks and herds, the vacant lands of the Corporation presented pasture. And the

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management of them was conducted in the ordinary mode of the colony, viz., the person in charge having a third part of the wool and yearly increase, as a remuneration for all the expenses attending them; and agreeing to deliver the males in good condition at the orphan schools without any additional charge, as they were required for the consumption.

It was an object of the Corporation, by the quiet and unexpensive increase of these, to create a revenue in aid of their other assets; and there is no doubt that, under similar management, they would have become as profitable to them, as similar stock was at the same period to other proprietors in the colony. It was the interest of the agent, however, by a speedy sale to increase the amount of the per centage, upon which his emoluments mainly depended, and this he proceeded to do in a mode, which shows him to have been fully impressed with the value of turning them into money; and they were all disposed of by public auction, between the 1st of January 1834, and the 28th of March 1837, the wool and stock together having realized, between these dates, the sum of not less than £16,539 10 8 $\frac{1}{4}$

The proceeds collected by him be-
tween these dates, and for rents
of lands. 4,279 11 5 $\frac{1}{2}$

Amounting to not less than £20,819 2 2

The agent's commission of 5 per cent. upon all sums collected by him, constituted a new charge for management, which under the Corporation had never been made; besides which, he received a small salary (150*l.* a year), and there were added the expenses of the persons actually in charge of the stock under the agent's superintendance,

which were so greatly increased, as to amount between the 19th of Nov. 1833, and the 30th of June 1836, to no less than 1,276*l.* 7*s.*; in fact, upon an account of sums acknowledged to have been collected by him within that period, the charges of agent's salary, his commission, the expenses of management, and the expenses of sales, amounted to 25 per cent. upon the sums collected.

Mr. Fisher ceased to be the agent on the 28th of Nov. 1837, and Mr. Macpherson, the clerk of the council, a highly intelligent, correct, and trustworthy gentleman, was appointed in his room, and on the same terms; but his collections can now only consist of arrears due upon the former accounts, and of the land revenues; the stock is all gone.

CHAPTER III.

PROCEEDINGS OF THE GOVERNMENT, AND OF THE CHURCH
OF ENGLAND, ON THE DISSOLUTION OF THE CHURCH
AND SCHOOL CORPORATION, RELATIVE TO RELIGION.

THE dissolution of the Church and School Corporation, was followed by a revolution in the constitutional principles, upon which the colony of New South Wales had been established, which has the next claim to consideration. This was effected by means, first of a letter from His Excellency Sir R. Bourke, to the Right Honorable E. G. Stanley, Secretary of State for the Colonies, recommending it, dated 30th September, 1833. Secondly, of a letter from the Right Honorable Lord Glenelg, to His Excellency Sir R. Bourke, dated 30th November, 1835, giving it his sanction; and lastly, by a local ordinance of the governor and legislative council of New South Wales, for carrying it into effect.*

It will not, it is assumed, be denied, that by the law of England, the church of England has been, and is established as the national church; not as a body independent of the state, and in alliance with it, but as part of the state itself. "In a christian commonwealth, (said Edmund Burke,) the church and the state are one and the same thing, being different integral parts of the same whole. For the church has been always divided into two parts, the clergy and the laity; of which the laity is as much an essential integral part, and has as much its duties and privileges as the clerical member; and in the the rule, order and government of the church, has its share."

* Votes and Proceedings of Council, 1836.

Upon whatever varieties of religious opinions individuals, within the realm of England, have from time to time separated themselves into sects, dissenting in matters of religion, from the general body of the state, yet, ever since the establishment of a church in England, and the union of the kingdom under one Sovereign head, the Church of England has existed as the national Church ; at first, free and independent, then for a time overwhelmed by corruptions of foreign growth, but again asserting and maintaining the independence of her foundation, and the purity of her faith. And as such was by force of law, before the statute 9th Geo. 4. c. 83, and by the express terms of the statute, the established Church of the colony.

It would follow, indeed, without the aid of a declaratory statute of the imperial parliament, but as a necessary consequence in the absence of any statute to the contrary, that on the settlement of a country under the circumstances under which New South Wales was settled, the fundamental laws of England, would become the laws of the new colony ; and by force of one of those fundamental laws, the established church of England became, as such, the established church of the colony. A different rule may prevail in colonies which have been ceded to the Crown of England by special convention in the act of cession. But, it is apprehended, that there is no constitutional principle more certain than this, that in a colony where the fundamental laws of England, as such, prevail, this most important of them all cannot be excluded.

The colony was founded upon this principle ; the only public provision made for religion and education rested upon it ; for nearly fifty years no other denomination of Christians was acknowledged by the Government, as an object of its support, beyond the limits of a charitable

toleration, and too long it must be said not even to that extent; in this spirit it was that the first Roman Catholic priest *received permission to exercise his functions in the year 1803*; and in the same spirit, the first minister of the Church of Scotland, and of the Church of Rome received support from the public treasury; every act of the government, every colonial record, shows that not only in law, but also in fact, the Church of England was from the foundation of the colony, up to and at the time of the adoption of the measure under review, the established church of the colony. In short, from Magna Charta, the first chapter of which contains a solemn recognition of the national church of England, to the period of the reformation, and from thence to the present time, the various statutes which have been made respecting public worship and religion, whether for its uniformity, or for the relief of dissenters from the Established Church, all contain constant and ample recognition of that church as a fundamental part of the state, in all parts of the Queen's dominions, excepting only in Scotland.

Neither is this principle at all disturbed by the circumstance, that in Scotland the Protestant reformed religion established by law, is that of the Church of Scotland; the maintenance of which in Scotland is expressly provided for in the Act of Union of the two kingdoms (5 Anne c. 8.). "In this statute (says Blackstone Commentary vol. I, p. 97.) there are two acts of parliament recited; the one of Scotland, whereby the Church of Scotland, also the four universities of that kingdom, are established for ever, and all succeeding sovereigns are to take an oath, invariably to maintain the same; the other of England, 5 Anne, c. 6, whereby the acts of uniformity, of 13 Eliz. and 13 Car. 2, (except as the same had been altered by parliament at the time,)

and all other acts in force for the preservation of the Church of England, are declared perpetual." Upon these articles and Act of Union the same commentator observes (among other things, 97, 8)—

"2. That whatever else may be deemed *fundamental and essential conditions, the preservation of the two churches of England and Scotland, in the same state that they were in at the time of the union, the maintenance of the acts of uniformity which establish our common prayer, are expressly declared so to be.*"

"4. That the municipal laws of Scotland are ordered to be still observed in *that part of the island*, unless altered by parliament. "Wherefore the municipal or common laws of England are, generally speaking, of no force or validity *in Scotland.*"

But neither do the laws of Scotland, nor the stipulation in the act of union respecting the Church of Scotland, extend to any other part of the Queen's dominions.

Neither has the fundamental principle that the Church of England is the national church been invaded nor destroyed by the act for relief of Her Majesty's Roman Catholic subjects, 10 G. 4, c. 7, which restores them in common with Her Majesty's other subjects to certain civil rights, of which they had been before deprived, but was not intended to interfere with the established religion of the state: in common with other subjects dissenting therefrom they form a part of the state; *but until the fundamental principles of the constitution shall be changed by law, and the State and the Church declared to be separate and independent powers*, the admission to certain offices in the state, of them or any other Dissenters from the Established Church, has not the effect of so doing.

The Legislature has in fact been so cautious as to require an oath from such persons, in the following form :

(sec. 2.) “*I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment as settled by law within this Realm : And I do solemnly swear that I never will exercise any privilege to which I am or may become entitled to disturb or weaken the Protestant Religion or Protestant Government in the United Kingdom.*”

They are restricted (sec. 15) from voting in ecclesiastical appointments ; from holding (sec. 16) any office in the Established Church ; and from advising the Crown (sec. 18) touching or concerning the appointment to, or disposal of any office or preferment therein ; and persons of that religion are forbidden (sec. 24), to attend with the insignia of office at any place of worship *other than the Established Church* ; and Roman Catholic ecclesiastics are forbidden (under a penalty) to exercise any of the rites or ceremonies of the Roman Catholic Religion, or wear the habits of their order, save within the usual places of worship of the Roman Catholic religion, or in private houses.”

Lastly, That the laws and statutes of England, which have been referred to, apply to this colony, more need not be said than that many of them are in terms expressly applied to *all the Queen's Dominions*, that they have been applied and acted upon from the foundation of the colony, as in the case of the oaths of office, allegiance, supremacy and abjuration imposed upon or taken by all persons taking office in this colony of a nature similar to those offices for which the like oaths are required by law to be taken in England ; and that the statute 9 Geo. 4, c. 83, in express terms enacts, “*that all laws and statutes in force within the realm of England at the time of the passing of that act, shall be applied in New South Wales, so far as the same can be applied within the said colony ;*” and finally, that it was thought necessary to pass a local

act, for adopting in this colony the statute 10 Geo. 4, c. 7, which had not been otherwise requisite.

Now, New South Wales being a part of the dominions of the Queen of England, governed not only upon fundamental principles of the common law, but upon express statutory provision, by the laws of England; and inasmuch as “the laws of England are the birthright of the people thereof, and all the Kings and Queens who shall ascend the throne of this realm, ought to administer the government of the same, according to the said laws, and all their officers and ministers ought to serve them respectively, according to the same,”* and the obligations of the coronation oath extend to every part of the Queen’s dominions, by which oath, amongst other things, it is provided that “every King or Queen who shall succeed to the imperial crown of this realm,” shall “swear to govern the people of this kingdom, and the dominions thereunto belonging, according to the *statutes in parliament agreed on*, and the laws and customs of the same;” and to the utmost of his or her power to maintain the laws of God, the true profession of the gospel, and the *Protestant reformed religion established by law*,” † It follows that the maintenance and support of the Protestant reformed religion, established by law, in the Colony of New South Wales, is equally within the obligations of the coronation oath, and the provisions of the bill of rights, as ‘The Protestant Reformed Religion established by law’ in England.

It is remarkable however that the Governor in his letter to the Secretary of State, before referred to, proceeds on the assumption that, even the *foundations* of the Chris.

* Stat. 1 W. & M. sess. 2 c. 2. An act for declaring the rights and liberties of the subject, and settling the succession of the crown.

† Stat. 1 W. & M. sess. 1, c. 6. An act for the further limitation of the crown, and better securing the liberties of the subject.

tian Religion were still to be laid, and that it rested with himself and the Secretary of State to establish it in any way or every way at will.

After making a statement of the amount of aid supplied by Government from the Public Treasury to the Church of England, the Church of Scotland, and the Church of Rome, whereby the magnitude of the aid given to the former is contrasted with that given to the other two, the Governor thus proceeds, “ a distribution of support from the Government of so unequal an amount as that which I have just described, cannot be sufficient to be generally acceptable to the colonists, *who provide the funds from which this distribution is made.* Accordingly the magnitude of the sums annually granted for the support of the Church of England in New South Wales, is *very generally complained of,* and a petition to the Governor and the Legislative Council has been lately prepared *at a Public Meeting, and very numerously signed, praying for a reduction of this expenditure ;* if the complaint be well founded, as *I confess I consider it to be,* the recent dissolution of the Church Corporation affords an opportunity for placing on an *equitable footing* the support which the principal Christian Churches in the colony may for the present claim from the public funds ; I would therefore earnestly recommend to His Majesty’s Government, to take the whole case into their early consideration, and to adopt such arrangements, as may be expected to give general satisfaction to the colonists. I would observe, that, in a new country, to which persons of all religious persuasions are invited to resort, it would be impossible to establish a dominant and endowed church, without much hostility, and great improbability of its becoming permanent ; *the inclination of these colonists, which keeps pace with the spirit of the age, is decidedly hostile to such an institution ;*

and I fear the interests of religion would be prejudiced by its establishment. If, on the contrary, support were given, *as required, to every one of the three grand divisions of Christians* indifferently, and the management of the temporalities of their churches were left to themselves, I conceive that the *Public Treasury* might in time be relieved of a considerable charge, and what is of much greater importance the people would become more attached to their respective churches, *and be more willing to listen to and obey their several pastors.* It may be expected that in addressing you, Sir, on this occasion I should submit some specific arrangements *for your consideration.* I cannot without much diffidence proceed to discharge this duty, *but as I have reason to believe,* that the outline which follows is in unison with the sentiments of *many of the most intelligent of the colonists,* I have less hesitation in laying it before you."

"I cannot (the Governor writes) conclude this subject, without expressing a hope amounting to some degree of confidence *that in laying the foundations of the Christian religion* in this young and rising colony, *by equal encouragement* held out to its professors in their *several churches,* the people of *these persuasions* will be united together in one bond of peace, and taught to look up to the Government as their common protector and friend, and that thus there will be secured to the state, good subjects, and to society, good men."

This letter, addressed to the Right Honourable E. G. Stanley, on the 30th of September 1833, was unanswered for two years, and was at length replied to by the Right Hon. Lord Glenelg, on the 30th Nov. 1835. Respecting the principles of the Governor's plan, his Lordship writes as follows, "Attached as I am in common with the other members of the Government to the

Church of England, and believing it, when duly administered, to be a powerful instrument in the diffusion of sound religious instruction, I am desirous that every encouragement should be given to its extension in New South Wales, consistently with the just claims of that large part of the community which is composed of Christians of other denominations. In dealing with this subject in a case so new as that of the Australian Colonies, few analogies can be drawn from the institutions of the parent state to our assistance; in those communities formed, and rapidly multiplying, under most peculiar circumstances, and comprising great numbers of Presbyterians and Roman Catholics, as well as members of the Church of England, it is evident that the attempt to select any one Church as the exclusive object of public endowment, even if it were advisable in any other respect, would not be long tolerated. To none of the numerous Christians of those persuasions should opportunities be refused for worship and education, on principles which they approve. The plan which you have suggested, appears to me fully in accordance with these views, in both its branches, in that which relates to the places and ministers of worship, or as may be more briefly described, to PUBLIC RELIGION, and in that which concerns PUBLIC EDUCATION."

In the letter of the Governor there may be traced much of that spirit of the age, which is adopted as the ruling principle of the measure to be recommended.

First, the National Church, now deprived of that endowment which Royal Beneficence had provided for its future support, an endowment which, after all, was an offering of that which had cost the Royal Donor nought, and could well be spared from the vast territory which lay at His Majesty's disposal, reduced for its maintenance to form an item of expenditure in the yearly dis-

bursement of the Public Revenue,—and “the magnitude of the sum thus annually granted for its support (incommensurate, as it was, with the acknowledged necessity of the case,) is accounted as a burthen, and represented as a subject of well founded complaint;” and “a petition to the Governor and Legislative Council, prepared at a public meeting, and very numerously signed, praying for a reduction of this expenditure,” is referred to in proof of it, but neither is that petition appended, nor is there any record amongst the printed votes and proceedings of the Legislative Council of its having ever been presented to or entertained by that body. Nor is there any statement as to the character and station in life of the persons who so numerously signed it.

Were the clergy of the church of England too numerous for the colony? they amounted at the time, to an archdeacon, and fifteen chaplains, and the additions which since that period it has been found necessary to make to their numbers, (viz., up to March 1839 they had been increased to thirty-three, two others have since sailed from England, and another is preparing to do so) prove that the only “well founded complaint” was that they were too few. Were they extravagantly paid?—one only of the whole establishment, the archdeacon, received a yearly salary so high as 2,000*l.*, and of the rest, the senior chaplain received (including an allowance of 100*l.* a year, in lieu of a life interest in a glebe of 400 acres, which he surrendered to the corporation, and 50*l.* a year for attending the female factory) in the whole, about 600*l.*; the second, including allowances of a similar nature, 500*l.*; the third, 460*l.*; a fourth, 400*l.*; a fifth, 350*l.*; and a sixth, in addition to an income of 250*l.*, retained a glebe of 400 acres; and all of them enjoyed either a parsonage house, or re-

ceived rent for one. But of the rest, none received a greater stipend than 250*l.*, and such allowances of forage for a horse, and travelling expenses, to enable them to perform distant duties, as was usual in the colony; and which did not raise their stipend, subject to an expenditure, greatly more than they received on account of it, beyond 300*l.* a year.*

Were they deficient in piety, or in zeal? the breath of calumny never alleged it against them, and every christian man of every denomination in the colony, knew and acknowledged to the contrary.

The only instance which an acute observer, and un-

* Their emoluments were thus stated, in the estimates for the year 1833*: —

Fifteen chaplains, one at 460*l.*, two at 360*l.*, and twelve at 250*l.* each, per annum.

Three catechists, at 182*l.* per annum, each.

Compensation for five glebes, resigned to the corporation, 500*l.*†

Allowances to three clergymen for performing divine service at Sydney gaol, Phoenix Hulk, and Female Factory, 50*l.* each.‡

Allowance to one clergyman for performing divine service at Sackville Reach, 45*l.*§

Forage allowance to eight chaplains, and two catechists, at 2*s.* 6*d.* each per diem.||

Allowance for maintaining two boatmen on the river Hawkesbury, 40*l.*¶

Travelling expenses on duty, 150*l.*

Rent for six parsonages, 470*l.***

Rent of two houses for catechists, 340*l.*‡

Allowance for the maintenance of 24 glebe servants, 840*l.*††

* Votes and proceedings of council, 1832.

† Viz.: by five chaplains, adding 100*l.* a year each to the incomes of these clergymen.

‡ These were the three first above named, as enjoying the higher incomes.

§ This was one clergyman enjoying the lower salary of 250*l.* a year.

|| An allowance given for the performance of distant duties.

¶ The clergymen who performed the duty in that neighbourhood having to travel by water.

** Each clergyman had either a residence or an allowance for rent.

†† That is two to each of 12 clergymen having glebes of 40 acres.

compromising enemy of the English church establishment*, could allege against any clergyman of that church in New South Wales, was that of a person who was not one of the colonial clergy, but attached to the Mission of the Church Missionary Society to New Zealand, and being on his way thither, officiated only for a few days as a clergyman in New South Wales.

As regarded them, there was "no well founded complaint," and with respect to their remuneration, that of the highest did not exceed, or even amount to, that which civil officers of the same degree enjoyed, or to a sum more than equivalent to that respectability of maintenance, which "it is the genius of Englishmen to delight to see the ministers of their religion enjoy;" it was not more than enough for one, upon whom the public and private claims of charity were necessarily many; and was less than enough to afford promise of providing for a family; whilst, with respect to the rest, there was scarcely a police magistrate not better paid. Wherefore then, and from whom was the complaint? and it can only be answered, that it came only of enmity, and was heard only from enemies to the Church of England, and these neither numerous nor important, nor "amongst the most respectable and intelligent of the community."

By a "dominant and endowed church" must, it is presumed, be meant the National Church of England, and when it is represented, that "the inclination of these colonists, which keeps pace with the spirit of the age, is decidedly adverse to such an institution," it must be understood as referring to, and recognizing that spirit which influenced only the enemies of the Established Church.

* Dr. J. D. Lang's examination before the Committee on Transportation, 2nd June 1837. Minutes of Evidence before Select Committee, Questions 3,913 to 3,918.

The title "dominant" is a term used by such persons without reason, as applied to the Church of England, which asserts no dominion over other churches, but is applied by them for the purpose of exposing the church to hatred. But that "spirit of the age" possessed other ingredients also, which appear in the Governor's letter. It is manifest that he was influenced by the principle, that if religion be any concern of the state, all religions ought to be equally encouraged and supported, because men of all religions contribute to the public purse.

At *this early period of the colony's existence*, the Governor writes, "*I think it necessary* that the government should grant *pecuniary assistance* for the *establishment* of religious *institutions*, and take upon itself the nomination of the ministers, or it might happen that the ordinances of Christianity would become altogether neglected, or its tenets perverted by incompetent teachers." Again, "If support were given, as required*, to every one of the three *grand divisions* of Christians indifferently, and the management of the temporalities of their churches were left to themselves, I conceive that the *public treasury might be relieved of a considerable charge*." Again, "I cannot conclude the subject without expressing a hope, amounting to some degree of confidence, that *in laying the foundations of the Christian religion*, in this young and rising colony, *by equal encouragement* held out to its professors in their several churches, *the people of these persuasions* will be united together in one bond of peace." Again, in writing of the amount of support derived from the government by the several churches, he

* It would appear from the commencement, that His Excellency thought the Church of England required no more, it being represented as "a well grounded subject of complaint" that she had too much.

writes, "A distribution of support from the Government, of *so unequal an amount*, as that which I have just described, cannot be supposed to be generally acceptable to the colonists, *who provide the funds from which this distribution is made.*" Again, "The recent dissolution of the Church Corporation affords an opportunity for placing *on an equitable footing*, the support which *the principal Christian churches in the Colony may for the present claim from the public purse.*"

But another principle is still apparent; it might have been from a sense that in the small measure of support hitherto given by the Government to the Church of Rome, injustice had been done to the professors of that religion. It might have been from a persuasion that the tenets of the Church of Rome are equally true with those of the National Reformed Church, and equally to be encouraged by the State; but there is manifest a principle of favour towards the Church of Rome, which would allow of no assistance being given to its professors, *short of placing that church itself upon a footing of perfect equality* with the Church of England and the Church of Scotland. "The principal Christian churches in the colony,"—"the three grand divisions of Christians" comprehend the scope of the Governor's proposition.

It was not *proposed* to extend equal support to any of those denominations of Protestants who dissent from the National Church, although these are equally within the pecuniary principle, since they were part of "the colonists who provide the funds from which this distribution is made;" and these had surely a superior claim, upon every constitutional principle, to that of the Church of Rome, if the support of religious institutions were intended to be placed upon what is termed an "equitable footing." Religionists of all denominations are included as "persons who provide the funds, but

derive no support for their religious institutions," as persons who at the public meeting pray for "a reduction of the expenditure for the support of the Church of England," as swelling the amount of the disproportion of the sums annually granted to the Church of England; but when a new distribution is to be made, it is remarkable that they are not included.

The result of this correspondence was the introduction by the Governor into the Legislative Council of a local act which the Governor states (Dispatch, 14th September 1836,) is founded on the principle sanctioned by Lord Glenelg's despatch of the 30th November 1835;" the scope of the act is however much more extended; but by a species of legislation not uncommon in New South Wales, this was left by the local legislature to be controlled and determined at will by "such regulations as shall from time to time be made by the Governor," and it has been accordingly so limited.

It is by the first clause "enacted that whenever a sum not less than 300*l.* shall have been raised by private contributions, and applied towards the building of a church or chapel, and a dwelling where the same may be deemed necessary for the officiating minister in any part of the said colony, it shall be lawful for the Governor, with the advice* of the Executive Council, by warrant under his hand, and subject to such regulations for the due appropriation and application thereof, as shall from time to time be made by the said Governor †,

* 'Consent' of the Executive Council, is not necessary, and the authority to issue is only permissive to the Governor; he may grant or withhold as he thinks fit.

† Without the consent or even advice of either body, Legislative or Executive—a mode of legislation, which is in effect merely enacting, "That it shall be lawful for the Governor to make such a law as he thinks fit,

to issue from the Colonial Treasury in aid of the undertaking, any sum of money not exceeding the amount of the said private contributions." It is also "provided that the whole sum to be issued in aid of any church or chapel and minister's dwelling, shall not exceed 1,000*l.*; that *no sum is to be issued* in aid of any private contribution, unless such contribution shall be paid up and expended within three years after the *first issue* from the Colonial Treasury* ; and that nothing therein contained shall prevent the appropriation for the purpose aforesaid of any sum exceeding 1,000*l.*, by the Governor, with the advice † of the Legislative Council."

By the second clause the Governor is authorized, "with the advice of the Executive Council, to issue from the Colonial Treasury a stipend towards the support of *ministers of religion* duly appointed to officiate in any churches or chapels erected under the act, or previously erected, and of which trustees shall be appointed under the act, after the following rate:—

"First, If it be shown, to the satisfaction of the Governor and Executive Council, that there is resident within a reasonable distance of the proposed church or chapel a population of one hundred adult persons (including convicts), and such persons shall subscribe a declaration, setting forth their desire to attend such church or chapel, 100*l.*

"Secondly, if two hundred adults, yearly, 150*l.*

"Thirdly, if five hundred, 200*l.*, which it is declared shall be the highest stipend to be issued from the Colonial Treasury under the provisions of the act towards the support of any one officiating minister of religion."

* This provision, as it stands, is absurd, but one of the regulations, made under the authority given to the Governor, limits the issue from the Colonial Treasury to cases when a sum of money has been first expended by the persons who undertook the building.

† The consent of this body is not made necessary.

By the third clause, the governor is authorized, "with the advice of the executive council, to issue a stipend to the minister of any such church or chapel, of 100*l.* a year, in cases where the number of adult persons may be less than 100, if, under the special circumstance of the case, the governor and executive council shall deem it expedient." By the fourth clause, the governor is authorized "to increase the stipend of any minister according to the above rates, upon a proportionate increase of the persons signing the required declaration."

By the fifth clause, the governor is authorized "in like manner" to grant a stipend to any minister of religion, where there is no church or chapel, but where a sum not less than 50*l.* for any one year shall be raised by private contribution towards his maintenance, to the amount of the private contributions, but not exceeding 100*l.*

By the sixth clause, it is "provided that once in every year, for which the stipend of any minister shall be issued, proof shall be produced to the satisfaction of the governor and executive council, of the sufficient and regular performance of his duties; and the governor and council are authorized to withdraw his stipend for such time as to them shall seem proper, if the duties have been culpably or wilfully neglected."

By the seventh clause, it is "provided, that before any sum of money shall be issued from the Colonial Treasury towards the building of any church or chapel, and minister's dwelling, trustees, not less than three, nor more than five in number, shall be nominated by the persons contributing towards the building, for the approval of the governor and executive council, and that the real estate in the site of such church, chapel, or minister's dwelling, and of any lands and hereditaments thereunto belonging, shall be conveyed *to the said*

trustees when approved, and to the heir of the survivor of them, upon trust for the erection, maintenance, and repairs of such church or chapel, and minister's dwelling, and for provision out of the revenues belonging to, or arising from the use of such church or chapel, in such manner as shall be lawfully appointed, of all things necessary for the celebration of divine worship therein, and to whom shall be issued all such sums of money as are authorized by the act to be issued in aid of the building."

By the eighth clause, the trustees are authorized "to take from any person willing to give the same any lands or hereditaments adapted for the site of a church or chapel, a minister's dwelling with a garden, and other appurtenances, or any lands or hereditaments adapted for the purpose of a burial ground."

By the ninth clause it is "provided that at least one sixth part of the whole of the sittings in every church or chapel under the act shall be 'free seats,' and appropriated and set apart for the use of poor persons."

The tenth clause provides for the appointment of trustees for the churches and chapels already built; and lastly, it is provided by the eleventh clause that "nothing in this act contained shall be held in any manner to diminish the stipends, allowances, or emoluments of any chaplains or ministers of religion heretofore appointed to officiate within the said colony, or to affect the possession or occupation of any glebe or land possessed and occupied by or appropriated to the use of any such chaplain or minister."

Such are the terms of the local act, upon which it is observable that they embrace all classes and denominations of Christians. By the regulations, however, of the Governor, made under the authority of the act, the

issue of money from the public treasury “ *in aid of the erection of churches, chapels, and ministers’ dwellings,*” is principally limited to those of the churches of England, Scotland, and Rome, as if the act were so confined in its operation ; by those regulations, all applications for such aid are to be made through the Right Reverend the *Lord Bishop of Australia*, the *Presbytery of the Church of Scotland*, or the *Right Reverend the Roman Catholic Bishop*, on behalf of their respective churches.

The grant, however, of stipends for the support of ministers under the second clause, is not so limited ; but according to the terms of the regulations*, is open to the ministers of all denominations of christians who shall produce the requisite number of signatures of adult persons desiring to attend their church or chapel ; whilst the stipend to be especially granted in cases where there are not 100 adults, is again limited to the above churches.

Again, it is declared, that application for aid from the Colonial Treasury “ *towards the erection of churches or chapels, or ministers dwellings, or towards the stipends of ministers, on behalf of any denominations of Christians not named in these regulations, will be taken into consideration, according to the special circumstances of each case ; but such part of these regulations will be acted upon, as may be applicable thereunto.*”

The intention, therefore, of granting aid to any dissenters from either church, is evidently limited by these regulations to a beneficence, which may be granted or withheld by the governor at pleasure, as a charitable assistance, afforded to those who conscientiously dissent from “ *the public’ religion.*” And this upon reasons,

* Reg. 3, Form B.

which are as applicable to the Church of Rome, as to them, for what claim to support from this Protestant State, it may again be asked, has the Church of Rome, superior to any class of Protestant Dissenters? and upon what principle is an extent of provision thought sufficiently liberal towards the latter, not also sufficiently liberal towards the adherents of the Church of Rome?

The new act was followed by an increase in the number of ministers of religion of all persuasions, at once showing how great must have been the dearth before that period, and how readily additional means of religious instruction could be supplied, when the Government was disposed to sanction the addition.

So great an increase could not but be a subject of rejoicing to every well-wisher to the Colony, and of fervent gratitude also to Him who thus turned the hearts of men to his service; not unmixed however with that regret which must ever accompany this reflection, that the good was not unattended with evil, in the more than equal supply of those who are regarded by every sincere Protestant, as teaching for doctrines the traditions of men. It were an unwelcome task to give utterance to opinions in disparagement of that measure, if it were the necessary foundation of so much good as has undoubtedly ensued. A little reflection, however, will show that the good might have been produced by other means, whilst the evil is all its own.

All that had been, in fact, done by the Government for the religious instruction of the Colony before the passing of the act, was done at the will of the Government. Sums had been given from the public funds towards the building of churches and chapels and ministers' dwellings, and in the payment of stipends to each of those churches which are the particular objects of the measure; in neither case it is admitted to the ex-

tent of the necessity, but these might at any time have been increased by the same will which had supplied the rest ; and all this might have been done without infringement upon the principles of the constitution. Thus :—

All the aid which has been given to the contributions of members of the Churches of England and Scotland in the increase of their clergy might have been afforded, and all the aid which in charity was due to those who could not receive religious consolation or instruction from communion with either church might have been given, and no established principle violated. This is the good which has been the result of the measure, and it has arisen from a change of purpose in those with whom rested (under God's Providence) the supply of religious means, and might have been effected without a change of principle.

The evil has consisted in that change, and in admitting much which is false religion to an equal encouragement with that which is true, and this is purely the natural and necessary result of the measure.

When therefore the Governor takes occasion, in a dispatch to Lord Glenelg* to “congratulate his Lordship upon the success which at so early a period has attended the measure adopted with his Lordship's sanction, for promoting the building of churches, and providing for the maintenance of ministers of religion in New South Wales;” and when the noble lord, in a dispatch to the Governor †, congratulates him in return,

* Dated 29th November 1836, transmitting the copy of a letter from the Bishop of Australia, dated 26th November 1836, recommending that nine additional clergymen of the Church of England be appointed chaplains, and sent out to the colony,

† Dated 24th June 1837. Parliamentary Papers on Transportation, 1838.

it is right, in proceeding to state the increase which took place in the religious means granted to the Church of England, to trace out the true source of that promptness to take advantage of the new disposition on the part of Government to increase those religious means, which led to this immediate application.

This will be found to have been, under Divine Providence, in the pious and never wearying zeal of the Bishop himself; in the encouraging and truly disinterested liberality evinced by the two Church Societies in England, the "Society for Promoting Christian Knowledge," and the "Society for Propagating the Gospel," towards their brethren in Australia, and lastly in the zealous and affectionate attachment of the People of New South Wales themselves to the National and Apostolic Church. The religious principles, thus manifesting themselves in active exercise on the passing of the local act, were the growth of years, of childhood, youth, and manhood, spent in blessed communion with the Church of England, and waited only for an opportunity to display themselves; whether or not that act had passed, the time had arrived when they could no longer have been repressed by any discouraging circumstances.

The new disposition on the part of Government was therefore received with gladness, and greater means for communicating religious instruction were thereby afforded to the Church in the Colony, but this disposition on the part of its members, was no new disposition. They had long seen and lamented the spiritual dearth under which the land mourned, and were ready to do their utmost for its relief; but the power was not with them; this rested entirely with the Government, who might at any time have come forward and offered the same

encouragement to religion, which, when it was eventually afforded, was accepted with so much alacrity.

The want of religious means so deeply deplored by Archdeacon Scott in 1829 had been suffered to continue without amelioration from that period to the year 1837.

The Church of England, as to the *number* of its clergymen, continued the same in 1837 as it was in 1829, (two new appointments only having taken place in the room of two removals) the population having in the mean time been doubled.

There was, however, this difference, that, of that feeble band of fifteen clergymen, several were fast drawing towards the end of their earthly pilgrimage, their bodily powers had long begun to yield under the weight of advanced years, and of mental and bodily toil, such as their brethren in England can have little idea of; that one, at least, could now do little more, than shew forth in the concluding passages of his life, the power of that gospel which he had earnestly and faithfully preached for more than forty years. The venerable Marsden had borne the weight of so many years of toil in His Lord's vineyard, in Australia; Fulton, Cartwright, and Cowper, for nearly as long; and three of them had been represented by their archdeacon in 1829, as then nearly worn out by their exertions; and it may be here remarked, without intending to disparage the services of these valuable men, that only four of the whole number of fifteen, had attained an university degree.

In the year 1829, Archdeacon Scott resigned his charge, and Archdeacon Broughton was appointed his successor.

Both of these dignitaries performed the ordinary duties of the ministry in addition to their own peculiar functions, and by them, and the clergymen under their superintendence, as much was done for the spiritual instruction of the people, as could possibly be performed.

A schedule of ordinary duties divided amongst the clergy at that time, will exhibit this to a certain extent;* but is a faint outline of the actual amount of their labours; to form an adequate conception of which, there must be taken into account the numerous important duties attached to the clerical office, of visiting the sick, and in Sydney, particularly, the constant call every hour for the clergyman's assistance in some charitable or religious association, which derive their chief support from the voluntary labours of these invaluable men.

With respect to the country clergymen, also, should be taken into account, as forming no light part of their labours, the time necessarily occupied in travelling from place to place to perform their duties, with their limited means for travelling, and poor accommodations on the way, in a climate like that of New South Wales, especially during the summer season, when without regard to the scorching sun, or the suffocating atmosphere of an oppressive sirocco, the humble minister of religion has to perform his journey at a fixed time, in order to meet his expecting congregation. A glance at the annexed schedule will show, that no clergyman performed a single duty; none rested at his post; but the whole were so disposed as to occupy the widest field, to afford the greatest possible increase of religious reproof, instruction, and consolation to those at a distance; and that all were actively so employed; a single glance will

* See Appendix, No. 4.

also show their inadequacy to produce more than a passing impression upon those who heard them; since all that the best arrangement, and the most active exertion could accomplish, was to perform the rites of religion, in some places indeed every Sunday, but in others, only *occasionally*, and *monthly*, and *half-yearly*.

To procure assistance in so unequal a contest with the evil that was in the Colony, the new archdeacon temporarily left his charge in March 1834, and visited England; there his exertions were unceasing; but he failed for a season in the fruit of them, and he had the mortification of returning to New South Wales unaccompanied by a single clergyman. "This was owing to the refusal of His Majesty's Government to sanction *any allowance towards the expense of the passage, or residence, or means of support for any additional clergymen.*"

"This determination, apparently, arose from an impression prevailing (whence originating, it is useless to conjecture) that the inhabitants of this colony were opposed or at least indifferent to an extension of the ordinances of the Church of England."*

He returned, therefore, to the colony alone, a Bishop to preside over a Church thus destitute of clergymen for

* First report of the Australian Diocesan Committee of the Societies for Propagating the Gospel in Foreign Parts, published 1838. This refusal will appear the more extraordinary, when viewed in contrast with the following extract from the account of Mr. Barnard, the Colonial Agent, laid before the Legislative Council of New South Wales, 13th July 1837, of Disbursements made by him on account of the Colonial Government from the 1st of January 1832, to 31st Dec. 1835.

"Allowance to the Rev. H. T. Stiles, assistant chaplain, for outfit and passage, 5th January 1833* £150

* This is the only sum paid on account of the Church of England, during four years.

the due and decent performance of her ministrations. Yet were his labours and remonstrances not without their effect, since they undoubtedly tended, although not in the way of which he could altogether approve or would have recommended, to press upon the Government the necessity of rendering the Church establishment more commensurate with the wants of the colony.

Another important result of the Bishop's labours in England was, the interest taken on behalf of the Church in Australia, by the two Venerable Societies in England, for the Promotion of Christian Knowledge, and Propagation of the Gospel in Foreign Parts. A statement of the religious destitution under which a great portion of the territory was then labouring, having been addressed by him in February 1835, to the General Meeting of the Society for Promoting Christian Knowledge, the sum of 3,000*l.* was immediately placed at his disposal, towards effecting an amelioration in a state of things so deeply to be deplored; and upon a written communication to the same effect having been addressed to the Society for Propagating the Gospel, a sum of 1,000*l.* was devoted by that Society to a similar object.*

Allowances to the undermentioned Roman Catholic Clergymen and Catechists, for outfit and passage :—

The Rev. Wm. Ullathorne, 8th Sept. 1832	. . . . .	£150
Dr. Polding, 23d Feb. 1835	. . . . .	150
Mr. Sumner, do.	. . . . .	150
Cotham, do.	. . . . .	150
Corcoran, do.	. . . . .	150
Mr. Gregory, Catechist, do.	. . . . .	100
Mr. Spooner, do. 26th March 1835	. . . . .	100
Mr. Fisher, do. do.	. . . . .	100
Mr. John Kenny, do. 31st March 1835	. . . . .	100

* Statement of the objects of the Australian Diocesan Committee, published 1838.

It was the return of their late venerated Pastor, in the character of their Bishop, whose piety, whose labours, whose disinterested love towards his charge they knew, and justly appreciated,—it was the animating proof of the interest taken in their welfare by their Christian brethren forming the two Church Societies, and by private and pious individuals in England, and the munificent example of their liberality which under Divine direction gave encouragement and hope to the members of the Church in Australia, and called forth the proof of their zeal.

To these circumstances was entirely owing the formation of a Diocesan Committee of the two Societies, combining in one association the objects of both, and strongly expressive of their affectionate attachment to them and to the Church of their fathers.

The immediate association of the members of the Church of England for such a purpose, the amount of the fund at once placed at their disposal for the joint extension of religion and education throughout the length and breadth of the land, and the immediate and liberal grants and contributions which were made by private individuals in every part of the Colony, for Churches, Parsonages, and ministers' stipends in New South Wales, at once vindicates the members of the Church of England in that Colony from the charge of indifference, and proves their attachment in terms more forcible than the most laboured exposition. "It must be gratifying (say the *Diocesan Committee*,)* to every well wisher to the improvement of this Colony in the most essential of all respects, as well as to the members of the Societies in England who have so munificently befriended the ne-

* Statement of the Diocesan Committee.

cessities of their distant brethren, to learn that through the assistance thus rendered, an impulse has been given to the erection of no less than fourteen churches, for which subscriptions have been entered into among the inhabitants, with a most encouraging expectation, that their contributions combined with those of the Societies, and of the Local Government, will supply funds sufficient for their completion ;” again, in a report of the Diocesan Committee read at their First Anniversary Meeting, on the 30th June, 1837, the Committee make the following statement,—“ The first object of attention is the augmentation of the number of churches—an object which has been undertaken and prosecuted with an energy, from which but a few years since, the circumstances of the Colonists would not have enabled them to display, and from which a gratifying proof may be deduced of their readiness to devote to the best purposes a fair proportion of the increase at length promising to crown their earlier toils and privations. It must afford an occasion of devout thankfulness, not unmingled with astonishment, to reflect that in a territory which at a distance of less than fifty years, was wholly unoccupied but by its own uncivilized natives, without even an attempt having been made to form any European settlement, there should be at this moment in contemplation the erection of thirty-two additional churches: towards each of which a considerable subscription has been made; several being in rapid progress, and the remainder delayed only in consequence of the want of mechanics and workmen to undertake the buildings.”*

Again, alluding to an impression, that the inhabitants of this Colony were opposed or at least indifferent to an

* See Appendix.

extension of the ordinances of the Church of England, the Committee proceed:—"That whatever regret the Committee may have experienced at the prevalence of an impression *which never had the slightest foundation in fact*, and which if it had continued, must have proved fatally obstructive of the progress of religion, they are gratified in finding that it has been completely dissipated by the occurrences of last year, on the arrival of the Bishop of Australia; and they have received with the utmost pleasure information of a letter having been addressed to his Lordship by the Under Secretary of State, Sir George Grey, engaging on the part of Government to grant the usual allowance for passage-money to clergymen, who should be recommended to fill the benefices now in course of establishment in this Diocese."

Again, in reference to the subject of finance, the Committee, state—"The annual subscriptions promised for *general purposes* were to the amount of more than 800*l.*, and donations to upwards of 200*l.*; of these sums it is a singular no less than a gratifying circumstance, to have to announce, that with the exception of about 30*l.* the whole has been paid to the treasurer's account, while the greater proportion of the inconsiderable defalcation which exists may be accounted for by the occurrence of casualties and changes since the list was made, such as among so large a number of individuals cannot but be expected to happen during the interval of a year."

With respect to the donations for special purposes—"The statement of the sums subscribed towards the erection of churches will manifest how very considerable has been their amount. To this are to be added the sums similarly given in aid of schoolrooms and those procured for the maintenance of clergymen; insomuch,

that independently of the donations of the societies in England, of subscriptions and donations directly paid to this Committee, and of gifts of allotments of lands, the members of the Church of England in the colony of New South Wales have engaged to contribute, and to a great extent have paid, within one year, upwards of 13,500*l.*, to be applied to the extension and support of that system of faith and those ordinances of worship to which they are faithfully and heartily attached; for the possession of which they unceasingly render thanks to God, and to Him no less devoutly pray for their security and preservation."

The Bishop's report made to the Committee on the 23d January 1837, of the principal circumstances connected with the advancement of religion and education, which had fallen under his observation in his progress through the principal districts of the colony, commenced on the 4th November 1836, affords the most gratifying proof of the laborious and active zeal of his Lordship, and of the disposition of the respectable inhabitants of the territory towards the objects of his visit. The report itself will be read with much interest by every Christian; the following extracts, however, as illustrative of the point under consideration, deserve particular notice.

"The general meeting will observe (the Bishop writes) that what I have been enabled to lay before them amounts to no more than a vast outline which requires to be filled up, and the separate parts to be connected and combined into one united and harmonious system under the superintendence of vigilance, piety, judgment, and liberality on the part of individuals and the community at large.

"I must also apologize for the imperfect account which it is in my power to render of the state, as regards

religion, of those portions of the Colony which I have visited. But the general meeting will, with their accustomed consideration, be pleased to call to mind that traversing so great a distance perfectly unaccompanied, compelled to officiate in administering all the offices of religion, as well as those peculiar to my station, and also to engage in all the details connected with the establishment of every church and school, I cannot enjoy the extensive opportunities which under different circumstances I might hope for, of observing minutely the religious proficiency, as well as the religious wants of families and individuals. The extreme extent of the field of labour is also another obstacle to my attaining so minute an acquaintance with it as the head of every diocese would feel it advantageous both to himself and to the flock committed to his charge, that he should possess.

“ I conclude with observing, that amidst so many discouraging circumstances, there are appearances visible which are of cheering comfort, and fraught with every encouraging expectation. The support which this Committee has received is in itself a proof of the extent to which a regard for the interests of religion and education is prevalent among the principal inhabitants of the colony, and of the energy which pervades the supporters of the Church of England. This spirit is not confined to a single district, but I have found it pervading all which I have visited, with a degree of unanimity as remarkable as it is gratifying. The circumstance of so many Churches being at one and the same time in progress in such distant parts of the Colony is unparalleled, so far as my observation extends, in any country containing a tenfold population; and the amount of subscriptions raised in every such instance,

without reserve or difficulty, proves how becoming a sense is generally entertained by the settlers of their duty to make a liberal offering to the service of God, in acknowledgment of the bounties He has bestowed upon them. In addition to this I cannot forbear to observe, that having held confirmations in every part of the Colony which I have visited, where a becoming place for the celebration of that rite could be provided, the attendance, with perhaps one single exception, has been numerous and gratifying beyond my expectation.

“ The appearance and demeanor of the young persons who have come forward on these occasions, their unaffected seriousness, their evident marks of attachment to the Church and its ordinances, and the piety with which they have pledged themselves to fulfil the solemn engagement which they undertook in my presence, have filled with satisfaction and hope, not my heart alone, but the breasts of all who truly desire the welfare of this Colony, and whose persuasion is, that it can be secured only through the establishment of true holiness and righteousness among its inhabitants. Finally, I am bound to acknowledge the personal respect and kindness with which I have been invariably treated throughout the entire extent of the progress which I have been now detailing. This acknowledgment I am not only bound to make with individual gratitude, but I am proud and thankful to make it under a persuasion that it is attachment to the ministry which I exercise, that has influenced the inhabitants generally, in affording me so honorable and gratifying a reception. It is my earnest prayer to God, that He will bless them with all temporal and spiritual benefits, and that, in the extension of the latter, He will be pleased to make the Diocesan Committee an instrument for maintaining

pure principles, and a corresponding practice, among the people of this land, for the sake of His only Son, our Redeemer, Jesus Christ."

Upon what authority then, did the Governor state * "the inclination of these colonists (of whom he had before represented "the followers of the Church of England" as "themost numerous") is decidedly adverse to such an institution"? Certainly not upon the authority of any one well-affected member of that church. The attachment to it of all such has been abundantly shewn by the foregoing statement.

The appeal of the Diocesan Committee, which has been before noticed, was followed up by a letter from the Bishop to the Secretary of "the Society for Propagating the Gospel", dated the 14th October 1836, written shortly before he proceeded upon his Episcopal tour through the colony, and preceding *by more than a month* his letter to the Governor, dated 26th November 1836 (before noticed), in which the general results of his tour were communicated; the Bishop's letter to the Society is noticed, and an extract inserted in their report for the year 1837, and was received and acted upon in a manner which sufficiently testifies the Christian love and liberality of that Venerable Society towards the Church in Australia.

"The Society having been informed that not more than *a single additional Chaplain had been engaged by Government*, for the provision in question, and that the Secretary of State for the Colonies, was prepared to receive recommendations of persons duly qualified and approved by the Bishop of London, the Society announced its readiness to grant, in addition to the public allow-

* Letter to the Secretary of State, Sept. 1833.

ances for passage money and salary, the annual sum of 50*l.*, and a gratuity of 150*l.* to ten clergymen or candidates for ordination, who might be willing to proceed to Australia, and should appear, upon full enquiry, duly qualified for the service of the church in that quarter of the world; a number which has been since increased to fifteen clergymen, to all of whom the Society has extended the same liberality.*

This new and gratifying proof of the Society's interest in the cause of religion in Australia, was rendered the more remarkable and encouraging, that the assistance thus rendered was afforded at a time when the Society had entered upon new fields of labour, not only in Australia, but in the West Indies, at the Mauritius, and the Cape of Good Hope; and at a time, also, when the calls for assistance from the diocese of Nova Scotia and Quebec, were particularly urgent, and could not have been responded to by the expenditure of the whole disposable income of the Society.

Following up in a like spirit the beneficence of these friends of the Church in England, it was resolved at the general meeting of the Diocesan Committee, held on the 19th of July 1838, "That the sum of 50*l.* (corresponding with the amount granted at the general meeting of the 15th of March last, (1838,) be likewise granted by the Committee to each of the ministers last appointed, with the view to contribute to their comfortable settlement at their respective stations."

And the following resolutions were passed by the meeting, expressive of the lively gratitude, of the members of the Church of England in Australia, towards their brethren in England.

* And the same to five clergymen for Van Diemen's Land.

“ That this committee, with heartfelt pleasure, again record the grateful acknowledgments of the members of the Established Church of England and Ireland, in these Colonies, to the Societies for the Propagation of the Gospel, and Promoting Christian Knowledge, for their continued aid and support, more especially evinced by the generous and munificent spirit with which the sums of 150*l.* as outfit, and 50*l.* per annum salary, have recently been voted by one of these Societies, to each of the twenty clergymen, either arrived, or on their way out to this and the sister colony ; a spirit of liberality and Christian feeling, perhaps, without precedent in the annals of any Society, and which, with the divine blessing, will produce the best effects on the minds of those, for whose religious and moral improvement this large sum of money has been granted.”

Neither was the Christian zeal of their brethren in England in behalf of the Church in Australia confined to these two Venerable Societies.

It was communicated to the Diocesan Committee, and the intelligence was received by every Christian heart with the warmest emotions of gratitude, that “ at a time when so many demands of so pressing a nature were being made on well-disposed persons for contributing towards religious purposes at home,” “ an appeal to the Friends of the Church of England in behalf of their brethren in Australia,” had been put forth by one* whose heart must have been warmed by a purely Christian zeal, and responded to in a like spirit, since, in a very short time, a voluntary subscription to the amount of not less than 3,000*l.* was raised by those who for the most part never beheld our faces, who have no

* The Rev. Edward Coleridge.

knowledge of us, but that we labour under a dearth of the appointed means of grace and salvation, nor motive to exert themselves in our behalf except that we may prosper and be in health." In the highly interesting list of subscribers which accompanied this notification, it was with many an expression of thankfulness that one or other of those to whom this beneficence of their friends in England was directed, saw written the name of a tender relative or a friend, and rendered thanks to God not only for the life still preserved of those who had been long dear to them, and of which this was a witness, but also for the grace which breathed in their gifts of love. In that honourable list they saw the foremost His late Most Gracious Majesty King William the Fourth* and His Majesty's Royal Consort, Bishops, Judges, and friends, whose names remain recorded in the church history of Australia as thus generously manifesting their Christian love, in the hour of that Church's need.

* His Majesty presented services of communion plate for St. Andrew's and St. James's Churches, Sydney, 210*l.*; the amount of this gift is independent of the above sum of 3,000*l.*

CHAPTER IV.

PROCEEDINGS OF THE GOVERNMENT, ON THE DISSOLUTION OF THE CHURCH AND SCHOOL CORPORATION, RELATIVE TO EDUCATION.

NEXT in order to the Religion of a Country, the education of its youth naturally presents itself as a consideration, not secondary indeed to the other, but strictly in union with it; Religion and Education being so sacredly and indissolubly joined together, as if by God himself, that in order to the production of the good fruits of either, the union of the other is requisite. Religion itself without education having a tendency to superstition, and education without religion producing little besides the vanity which exalts itself against that which "is written."

The period of childhood, in which man is so much longer than the lower animals made subject to his parents, appears to have been expressly designed by God for this purpose, that the education of the young immortal for that high destiny for which he has been created, should be committed to those who possess the strongest interest in his happiness, and that it should form the bounden duty of parents to train up their children in the way they should go, and to bring them up in the nurture and admonition of the Lord.

If, then, the parent be a Christian—if he have been himself brought by reason, by experience, and by Divine Grace to the knowledge of the truth as it is in Jesus, he

will impart the like saving knowledge to his child—he will guide, govern, and direct him in this way of life, using his parental authority and the ductile nature of the child for this purpose; he will not only persuade or recommend, least of all leave him to his wayward choice as to what he shall learn, but he will command, and, if necessary, enforce the command by that authority which to this end has been given him, and will thus perform the whole of his duty as a parent, consulting both for his child's temporal and eternal good. The influence of the parent extends only on that little system of which he is the centre, and in this his power is more supreme than that of the State in the larger circle, which embraces within its limits all the families of which it is composed.

The State, however, in some measure, stands in the relation of parent to all the children within it. It may not, indeed, have the same power over particulars which is delegated to the parent. But it has the same duty in a general sense. Like the parent, it becomes the State to determine "whom it shall serve," and having made this determination upon sure and solid grounds, it cannot, it is presumed, be doubted that its duty is, like that of a parent, to teach that which itself receives as truth to the children of the State. If the State have determined that all religions are equally true, or equally false, it will probably not interfere in the education of its people; but will leave each to the support of its individual professors, or it will afford equal support to all, upon some other principle than that of caring for any of these things. But if the State have determined that one religion only is true, then it is maintained, to be the duty of the State, as it is of the parent, to teach that religion to its children; and the State can

no more justify the teaching of that which is false, than the parent; nor can any more be required of it, than of the parent, who is only called upon to provide for his children, those things which he knows to be good for them, and is not bound to consult every fancy of a wayward child.

Happily by the English Constitution, this question has been determined, and the State is Christian; and not only so, the religion of the State or the National Religion is also in all parts of the United Kingdom, excepting Scotland, that of the Reformed Protestant Church of England; and in Scotland that of the Reformed Protestant Church of Scotland.

The question would thus appear to have been determined as to the duty of the State in the education of its children.

The Colony of New South Wales was however established upon a narrower principle than this; it has been already shewn, that in that establishment the claims of the Church of Scotland to a participation with the Church of England in the support of the State were not admitted.

But the National Church of England, and education in accordance with the principles of that Church, were alone the objects of provision, and so continued, with a slight exception in favour of the Roman Catholics, until the period at which that correspondence took place between the Governor and the Secretary of State for the Colonies, which has been already referred to on "the subject of religion" *, and which must again be adverted to in this place.

"I shall now beg leave (the Governor writes †) to lay

* Ante, page 48.

† Extract from Dispatch, No. 76, of 30th September 1833, from His Excellency Sir R. Bourke, to the Right Honorable E. G. Stanley, Secretary of State for the Colonies.

before you a brief account of the schools which have been lately under the Superintendence of the Church and School Corporation. The principal of these are the male and female orphan schools, at the former of which 133 boys are now maintained and educated, at an expense estimated in the year 1834 at 1,300*l.*, and at the latter 174 girls, at an estimated expense of 1,500*l.*, exclusive of supplies from the land set apart for the use of these schools.

“ The buildings of the Female School are handsome and commodious, and those for the boys are sufficient for the purpose. *In both of these schools the children are brought up exclusively in the doctrines of the Church of England. As they are received at a very early age, and those who are not orphans in the strict meaning of the term are for the most part deserted or neglected by their parents, it is proper they should be so brought up.**

“ There is in Paramatta also a considerable boarding school called the King’s School, at the head of which is a clergyman of the Church of England, with a salary of 100*l.* a year only, but who has been promised the occupation of a house to be built at the public expense, to contain from sixty to eighty boarders and day scholars. The house not being yet built, two are rented in the village by Government at 80*l.* per annum, in which the master receives at present fifty-four boarders and fifteen day scholars, the former at the rate of 28*l.*, the latter at from 6*l.* to 10*l.* a year.

“ This arrangement, which originated, I believe, with the late Archdeacon, is an expensive one, and the weal-

* Note the inconsistency with this principle of what was done by the Governor in 1836, in the case of the Roman Catholics.

thier part of the community will be the greatest gainers by it.

“ The three schools thus described now are, and will in all probability continue to be exclusively for the Church of England; they may be supported and the orphan schools extended by means of the income which will at no great distance of time be derived from the lands granted under seal to the Church and School Corporation, and which, on its dissolution, became by the terms of the charter, vested in the Crown, to be disposed of by His Majesty, his heirs and successors, ‘ in such manner as shall appear most conducive to the maintenance and promotion of religion, and the education of youth in the colony.’ *Under these terms the income of the lands may be applied to the support of any of the churches or schools referred to in this dispatch.*

“ The primary schools established by the Corporation, which are thirty-five in number, situated in various parts of the colony, attended upon an average by 1,248 children of both sexes, are charged in the estimates for 1834 at 2,756*l.* These are *superintended by the chaplains, and in all of them the Catechism of the Church of England is taught*; and although children of other persuasions may, and do sometimes attend these schools, they are necessarily considered as belonging to the *Church of England*. Thus the charge for all the schools of this description for the year 1834 is taken at 5,736*l.*, to which should be added a vote of the Legislative Council for 2,300*l.* for the site and buildings for the King’s School at Paramatta. Nothing has been granted to any primary school connected with the Church of Scotland; but a loan of 2,500*l.* has lately been made by the Government and secured by mortgage, for aiding the erection of the Scotch College.

“ The sum of 800*l.* has been voted for Roman Catholic Schools for the year 1834. You may thus perceive, Sir, the great disproportion which exists in the support given by the State to schools formed for the use of different denominations of Christians in the Colony—a disproportion not based on the relative numbers of each, *but guided it would seem by the same principles which have regulated the support afforded to the different churches.* It is a subject of very general complaint.”

“ In the place of the primary schools (the Governor writes), *I am inclined to think* that schools for general education of the colonial youth, supported by the Government, and regulated after the manner of the Irish schools, which, since the year 1831, receive aid from the public funds, would be well suited to the circumstances of this country. I have not the Parliamentary papers to refer to, and cannot give these schools their proper designation; but I allude to those in which Christians of all creeds are received, where approved extracts from Scriptures are read, but no religious instruction is given by the master or mistress, such being imparted on one day in the week by the ministers of the different religions attending at the school to instruct their respective flocks. *I am certain that the colonists would be well pleased to find their funds liberally pledged to the support of schools of this description.*”

“ With respect to the thirty-five primary, or parish schools as they are called, established by the Church and School Corporation, I would observe that they are of no great importance or value, and I propose that in proportion as schools for General Education, are established in the manner I have described, the support of Government should be withdrawn from the primary schools, leaving the buildings and furniture to any of the congregations

of the Church of England, that might choose to maintain the schools at their own expense.”

With reference to that part of the Governor’s plan, which (as Lord Glenelg writes) “concerns Public Education,” his Lordship answers* :—

“The Orphan Schools, though the expense of their maintenance is considerable, make provision for a class of children who have no natural protectors, and although I should doubt the expediency of extending them, I think sufficient grounds exist for their continuance at least for a time, *nor do I see any reason for altering the general system of management or the plan of education*, provided that you are satisfied that no undue expenditure is sanctioned, and that they are maintained in a state of efficiency.

“The King’s School at Paramatta, however, appears to me very differently circumstanced; the pupils of this institution belong chiefly, if not exclusively, to that class of society which has no just claim to gratuitous aid at the Public Expense towards the education of youth: and I think that if the School is to be maintained, it should be at the charge of the parents or connections of the scholars.

“An immediate withdrawal of the whole support, which it has received from the Public Funds, would probably be attended with great inconvenience, but I think it right to convey to you my opinion, that eventually it ought not in any degree to be a charge upon the public.

“In respect to education generally, it follows from the principles already laid down, that some plan should be adopted for the establishment of schools for the gene-

* Despatch from the Right Honourable Lord Glenelg to His Excellency Sir R. Bourke, K. C. B., dated 30th November 1835. [See Appendix, No. 11, and the Governor’s letter, Appendix, No. 10.]

ral education of youth in the Colony, *unconnected with any particular Church or Denomination of Christians*, in which children of every religious persuasion may receive instruction. This object it is proposed to effect, not by the exclusion of religious instruction from the School, but by limiting the daily and ordinary instruction of this nature to those leading doctrines of Christianity, and those practical duties, on which I hope all Christians cordially agree.

“ *The peculiar tenets of any Church, ought to find no place, as such, in these General Schools* ; but opportunities should be afforded, at stated periods, for the imparting of instruction of this nature to the children of different persuasions, by their respective pastors. Such is the plan of National Education, which has recently been adopted in Ireland, and as I have reason to believe, with considerable success, notwithstanding some peculiar obstacles arising from circumstances not likely, as I trust, to exist in the Australian Colonies. This plan will require the formation of a Board of Education, composed of members of different religious denominations.

“ The Board will have to agree on such extracts from the authorised version of the scriptures to be used in the Schools, as they shall deem best adapted for the instruction of youth. It will also be their duty—by a vigilant superintendence to secure a strict adherence to the regulations under which the schools will have been constituted. Persuaded as I am that education founded on the Scriptures, is the best calculated to produce those permanent effects which must be the object of every system of education, I should wish that it may be thought practicable to place the whole of the New Testament at least in the hands of the children ; but at all events, I hold it to be most important that the extracts in question should be of a copious description. It is my intention to send to

you, for your information and assistance, various documents relating to the system of National Education in Ireland, and also a Report of the British and Foreign School Society, which is conducted on very liberal and comprehensive principles. I feel assured that I may safely leave to you and the Legislative Council, the task of framing on these principles such a system as may be most acceptable to the great body of the inhabitants, and at the same time most conducive to the important end in view."

Upon this correspondence it is to be observed ; first, as to the King's School at Paramatta, that it is objected to by the Governor on the ground of its expensiveness, and on the ground that the wealthier part of the community will be the greatest gainers by it ; which latter objection is adopted by Lord Glenelg. The objections however appear to rest on no solid foundation. It can hardly be considered that a Salary of 100*l.* per annum, and 80*l.* a-year for house rent*, is an expensive arrangement, when paid to the Head Master, upon condition that he should board and educate upon the system laid down for the King's School at Paramatta, (which will be more particularly noticed hereafter,) combining an excellent classical and mathematical education, as many young gentlemen as he can accommodate, and who are offered to him at the rate of 28*l.* per annum, and also afford education to as many Day Scholars as may be offered to him at from 6*l.* to 10*l.* a-year ; the Head Master providing at his own expense, the necessary assistants, in such an Establishment, in a Country too, where the labours of competent persons are so valuable.

* The latter has ceased on the erection of a house for the Master ; the whole expense to the Public therefore, is 100*l.* a-year.

It will appear it is trusted in point of arrangement, as economical as it could be made, with any regard to the just claims to reasonable remuneration of a Gentleman educated at an English University, and possessing the qualifications necessary for the situation of Head Master of a Public School.

With respect to the second objection, it proceeds upon the assumption that the children of the wealthier classes of the community are chiefly (if not solely) contemplated in the arrangement, and that these have no claim to such advantages at the public expense.

This objection is not, however, fully borne out by the fact. The children of the wealthier classes are neither exclusively nor chiefly the objects, or the inmates of the King's School; together with the children of magistrates and professional persons of various degrees of pecuniary competency, by whom, it is presumed, are meant the "wealthier classes," are to be found in far greater proportion the children of other persons equally respectable in their various classes of life, but having no pretension, and making none, to be ranked as an aristocratic class in the community: children of Government servants, merchants, tradesmen, innkeepers—in fact, of all who are desirous of extending to their children the benefit of sound learning and religious education; and whilst the education of the children of those who from actual poverty require gratuitous aid, is acknowledged to be "a sacred and necessary duty," are these, it may be asked, who in future days may be called, perhaps, to serve the Queen and her people as magistrates, and jurymen, and legislators, and in various offices of the State which are open and accessible to them all, no objects of the State's solicitude, or their education in accordance with the principles of the English Constitution and the National

Church so little worthy of regard, as not to merit the encouragement which has been already given—that slight assistance, at present coldly extended to this interesting establishment? When it is taken into consideration, too, that our happy constitution comprises the Monarchy as well as “the People”—that the Church of England inculcates as a conscientious duty loyalty to the Queen and submission to the powers that be,—principles which in a part of the Queen’s dominions so remote from the seat of Government may otherwise chance, in the rage of Democratical opinions, to be discarded.

But the greatest inroad upon those principles which connect the Church of England with the national education was apparently contemplated in that which follows, viz., the entire separation of the parochial schools (or “the primary or parish schools” as they are called by Sir R. Bourke,) from that Church, and from that superintendence of its clergymen which had formed an essential part of the system from the foundation of the Colony. The recommendation by the Governor to the Secretary of State, of the substitution, instead of these, of schools on the Irish system, proceeded upon several grounds which are each subject to some observation; viz.,—

First. That the Church and School Corporation has been dissolved.

Secondly, That these Schools were “established by the Corporation.”

Thirdly, That “the disproportion which existed in the support given by the State to schools formed for the use of different denominations of Christians in the Colony; a disproportion not based on the relative means of each, but guided by the same principles which have regulated the support afforded to the different Churches, was a subject of very general complaint.”

Fourthly, That these Schools were of no great importance or value.

Fifthly, "That the substitution for these, of schools regulated after the manner of the Irish Schools, which since the year 1831 received aid from the public funds, would be well suited to the circumstances of the Colony, and that the Colonists would be well pleased to find their funds pledged to the support of schools of that description."*

The first of these propositions is at once admitted.

Respecting the second, it is surprising that it should have found a place, as it does twice, in the representation of His Excellency the Governor.

The representation however, that they had been *established by the Corporation, and had failed*, might have had its influence with the Secretary of State, when the Corporation itself had been dissolved, and induced him to abolish these schools, which might be considered as merely appendages to a body which had then ceased to exist.

Now the primary schools had existed from the foundation of the Colony, in connection with and under superintendence of the clergymen of the Church of England; their numbers and efficiency had been increased by the Corporation, but they had not been established by it.

This appears in the evidence before the Committee on Transportation in 1812; and Mr. Wentworth, in his account of the Colony, published in London in 1824†, makes honorable mention of the principles upon which

* Despatch of Sir R. Bourke, No. 76, 30th September 1833, to the Right Hon. E. G. Stanley, Secretary of State for the Colonies. Appendix, No. 10.

† Statistical account of the British Settlements in Australia, by W. C. Wentworth, Esq. 3d Edition. London, Whitaker and Co., Ave Maria Lane, 1824.

they were conducted. The whole passage is worthy of particular notice, not only as to the number of these schools, then existing, but as to the principles upon which they were conducted, their 'value and importance,' and the estimation in which they were held by the Colonists; as to whom, with a singular coincidence of expression, but used by Mr. Wentworth and Sir R. Bourke, in a sense diametrically opposed; it is stated by Mr. Wentworth, (himself a Leader of the *so called* Popular Party,) "this is one of the ways too, in which the Colonists do not complain that their money is applied."

"In every part of the Colony and its dependencies (Mr. Wentworth writes) it is in the power of parents, however circumscribed their means, to give their children a good plain education; that is, to have them taught reading, writing, and the elements of arithmetic. For this purpose, public masters, who receive stipulated salaries from the police fund, are distributed through the various districts, and keep day schools, at which the children of the poorer settlers attend, and are instructed either gratuitously, or for a very trifling remuneration, as the circumstances of the parents may allow. In different districts of the county of Cumberland alone, no fewer than *ten* of these schools are now in activity. Independently of which, there is also, at Liverpool, a male orphan school, instituted by Governor Macquarie, where a hundred poor boys are wholly supported and instructed *according to the National System*. At Paramatta also, there is a similar institution for female orphans, which was founded by Governor King, so long ago as the year 1800; it contains upwards of one hundred girls, who are taught reading, writing, and arithmetic, sewing, and the various arts of domestic economy. When their

Education is complete, they are either married to persons of good character, or assigned as servants to such respectable families as may apply for them. At the time of the establishment of this School, there was a large tract of land (12,300 acres) attached to it, and a considerable stock of horses, cattle, and sheep, were also transferred to it from the Government herds. *The profits of this stock—of which the increase, however, has been very inconsiderable—are applied towards defraying the expenses of the school, and would soon, under a proper system of management, be more than adequate to this object.*"

"Besides these schools, there is one on a much larger scale in a state of forwardness. It was begun by Governor Macquarie, in March 1820, and is to be called after his late Majesty, (King George the 3rd.) the Georgian Public School.* When completed, it will be capable of containing five hundred children. It is to be exclusively devoted to the children of the poor, *who are very properly to be instructed on the National System; a System which is doubtless the best fitted of any that could be employed to impart to the lower classes of the rising generation, at one and the same time, principles of Religion, and habits of industry; and thus to lay the foundation of their future happiness and prosperity.* To support these various public schools, *one eighth of the whole revenue of the colony is at present appropriated.* This portion of it may be estimated at about *five thousand pounds, which it must be confessed, could not be devoted to the furtherance of any object of equal public utility.* *It is to be hoped, therefore, that in proportion as the fund set aside for this purpose increases a still more liberal and*

* It is to be regretted that, this benevolent and truly patriotic plan of Governor Macquarie was abandoned, by orders it is understood from *home*, founded upon the recommendation of the Commissioners of Inquiry.

enlarged system of public instruction will be organised. In a community compounded as this is,—of elements so heterogeneous, depraved and demoralizing,—it is a duty peculiarly incumbent on Government to encourage, as far as they can, the early separation of the children from the parents; and no motive, of course, will be found so influential with them, as to relieve them at once from the burden of providing for their children's maintenance and education. The method here proposed, it must be conceded, is costly; but it will be remarked that the expense attending it is defrayed by the Colony itself, not by the parent country. *And this is one one of the ways in which the Colonists do not complain that their money is applied.*"

It has been already shown, that at the time of the Corporation taking charge, there were fifteen primary or parochial schools, and in the year 1833, at the date of the Governor's letter, respecting them, they amounted to the number of thirty five.

It is also a fact worth recording, that all the conductors of these schools, of which Mr. Wentworth, thus wrote in 1824, with only one exception, were still employed in the same capacity in 1833, and so continued at the commencement of the year 1839.

As a proof of the effects of these schools, the Bishop of Australia, thus wrote in July 1836, to the Secretary of the Society for Propagating the Gospel. "I have received from *one master*, a list of the *names of 120 of his scholars*, who are now settled in respectable stations in life, and have most of them families growing up in habits of piety and good order; and so proportionably in many other instances."

Upon the same point, the Australian Diocesan Committee in their report for 1838, state as follows.* "The

* Page 37.

committee have been informed, as the result of enquiry properly instituted, that in every instance within an accessible distance from these schools, in the country districts, there are few children deterred from attending them, where the parents have any sincere desire that their offspring should receive instruction; and a *very small proportion of those few it may be said, are kept away from the schools by religious scruples on account of the tenets taught in them.* With respect to the actual question of useful information communicated, disappointment is often expressed by those who witness the performances of the scholars, comparing them with exhibitions of a similar description which they may have witnessed in England. But no one, perhaps, can be a fair judge in this respect who has not been during some years acquainted with the circumstances of this Colony,—who has not by personal examination known the difficulties which their conductors have had to contend with,—the inveterate defects entailed upon the constitution of the schools through the unavoidable employment, in the earlier stages of the colony, of convicts in the situation of schoolmasters,—the difficulty which has since prevailed, and still continues, in prevailing on respectable well qualified persons to undertake the charge, the frequency of change arising from the tendency of masters and mistresses to forsake their calling for one more profitable and less irksome,—and above all, the insensibility of too great a proportion of parents to the benefit conferred upon their children by education, except so far as it may qualify them for situations of worldly emolument. Consequent upon this is an insubordinate disposition among the children, thus finding themselves countenanced in it by those whose authority should have been

directed to enforce a spirit of application and habits of regularity and obedience.”

That schools upon the Irish system, which it was proposed by the Governor to substitute for the primary schools, were not suited to the circumstances of the Colony, and that the Colonists were strongly opposed to their establishment, the circumstances which attended the first notification of that intention in the Colony fully testify.

On the second of June, 1836, the Governor opened the Sessions of the Legislative Council with an address, of which the following is an extract* :—

“ To encourage and satisfy the prevailing desire of obtaining knowledge, and to extend the blessings of wholesome education to the poorer classes of society, it becomes necessary to introduce a system of general instruction for the people of the Colony. *The primary schools as formerly established are not calculated to effect any extensive benefit ;* a more comprehensive arrangement is required in the present state of the Colony. I have therefore great pleasure in being now enabled to lay before you an important communication from the Secretary of State for the Colonies, intimating the desire of His Majesty’s Government that provision should be made for the religious instruction and general education of the people of New South Wales, upon a liberal and comprehensive basis.”

“ His Excellency laid upon the table *an extract* of his dispatch of the 30th September, 1833, to the Right Honourable the Secretary of State for the Colonies, on the subject of the Church and School establishment of

* Votes and Proceedings of Council, 1836.

New South Wales, and a copy of the dispatch of the Right Honourable Viscount Glenelg, in reply, dated 30th August, 1835."

No sooner was the plan proposed, than Protestants of every denomination throughout the Colony simultaneously viewed it with disapprobation, concern, and alarm. The Bishop's arrival took place a few days after the opening of the Council, when he was installed into his sacred office. His arrival at a moment so opportune was hailed by the Protestants as promising, through him, that consideration in the Legislative Council of their objections to it which they desired.

The Archdeacon, it was known, had a seat in that Council, and it was understood that although the Archdeaconry was abolished, and a Bishopric erected in its stead, that the new Bishop was to occupy the same place. It happened, however, and it cannot but be considered as a singular coincidence, that *by an official neglect at the office of the Secretary of State for the Colonies, the new Patent for the Council, including the Bishop as a member, was not forwarded to the Colony; so that the Bishop was excluded from his seat in Council, during the whole period of this matter being in discussion before it.**

Thus disappointed in one point of their fair expectation, the clergymen, and ministers, and leading members of the different denominations of Protestants at Sydney, held a meeting, at which the Bishop at their request presided.

The strongest resolutions and petition were adopted by that meeting against the proposed measure. † These

* Upon a representation of the omission being made to the Secretary of State, it was rectified, and on the 26th of June, 1838, the Bishop took his seat at the Council Board.

† See resolutions and petitions. Appendix, No. 5.

proceeding from such a body, were surely deserving of the greatest respect and consideration ; it was testimony not to be doubted, of the objections entertained by the general body of the Protestants throughout the Colony, or as expressed in the words of the meeting “a very large majority of the people of this community ;” it was testimony borne to the fact by men of unimpeachable credit, including in the number their Clergy and Ministers.

This petition met with no better fate, than did one from the Bishop himself, upon the same subject, who being excluded from his seat in the Council whilst this matter was pending, could only appear before it *as a petitioner* *, or better than attended a Petition presented from the Committee of the Protetants of the Colony “praying that the subject of education might *be referred to a Committee of the Council, with instructions to receive evidence from members of every denomination of Christians in order to ascertain whether the general feeling of the Colonists be in favour of the system of Education proposed to be established ;*”—a mode of ascertaining the sense of the Colonists upon a particular measure, frequently and liberally resorted to, no doubt in consideration of the peculiar institution of the Council, upon other and far less interesting and important occasions.

All these Petitioners were at once answered by a resolution passed in Council *on the same day*, which appears in the Votes and Proceedings of Council, in the following terms.

“Motion made and question put, that a sum of £3,000 be appropriated towards the establishment of National Schools ; Council divided, Ayes, 8 ; Noes, 4.” This was

* A Copy of the Bishop's Petition is annexed, Appendix, No 6.

indeed followed by another resolution, which would appear (for the proceedings of Council were with closed doors. "Motion made and question put," the number of ayes, and the number of noes being all the information given at that time, to the Public, of the proceedings within.) to have been intended as a concession to the conscientious scruple of some wavering member or members, which judging from the result, required but little to allay it, viz;—

"Motion made, and question put, that it is the opinion of the Council, that at the *National Schools* for the establishment of which *a sum of money has been now appropriated, a chapter from the authorized version of the New Testament shall be read at the opening of such schools, on the first morning of the week, to those Protestant children in attendance.* Passed without a division."*

That appendage is however valuable, as showing *how little was intended to be conceded in the new system to the conscientious scruples of the Protestants.* The resolutions did not pass without that strong reproof of the haste with which they were carried through the Council, which is to be found in the Protests of *four Honourable Members*†, all men of advanced age, and undoubted

* Votes and Proceedings of Council, Monday 25th July 1836.

† The haste of the Council will appear, from the following extracts from the Votes and Proceedings for 1836:—

1. The Petition "from the Committee of Protestants of the Colony, praying that the subject of Education be referred to a Committee of Council," and the Petition of the Bishop, were presented to the Legislative Council, on Monday the 25th of July. On the same day the Motion was made and carried for the appropriation of 3,000*l.* towards the Establishment of the New Schools. The Council sat *de die in diem* upon the Estimates of Expenditure for the Colony, until Friday, the 29th of July; on that day His Excellency the Governor laid on the table the Annual Appropriation Bill, in accordance with these Resolutions upon the Estimates.

piety; Robert Campbell, Richard Jones, Edward C. Close, and Hannibal Hawkins Macarthur. Those parts of their Protests which *are immediately pertinent to the point under consideration*, extracted from the Votes and Proceedings of Council, 'Thursday, 11th of August, 1836,' are as follows, the other grounds of their dissent are founded upon the nature of the Irish System, and its inapplicability to the Colony.

"We protest against the appropriation of £3,000, for establishing schools on the Irish System, for the following reasons ;" viz.

"First. Because the proposed measure is at variance with that part of Lord Glenelg's Despatch, in which his Lordship observes, 'Persuaded as I am, that Education founded on the Scriptures, is the best calculated to produce those permanent effects, which must be the object of every system of Education, I should wish that it may

It was ordered to be printed, and read a second time, on Tuesday next (2nd August.)

"Tuesday 2nd August, Appropriation Bill, second reading deferred until to-morrow."

"Wednesday Aug. 3. Petition presented from certain Protestants of the Colony, praying that they may not be deprived of a proportionate share of the Funds proposed to be expended in Education ; to be printed."

2. "Petition presented from certain inhabitants of the Colony, praying that the passing of any Legislative measure in respect to education, may be deferred, except so far as affords to each of the three leading Religious Persuasions such an amount in aid of Public Education, as from their means they may be entitled to. To be printed.

3. "Appropriation Bill: read a second time ; to be read a third time on Friday next."

Council adjourned, at three o'clock, until Friday next at twelve o'clock.

Friday 5th August.

1. Council met.

His Excellency in the Chair.

Appropriation Bill read a third time and passed.

be thought practicable to place the whole of the New Testament at least, in the hands of the children ; but at all events I hold it to be most important, that the extracts in question should be of a copious description.' ”

“ Second. Because the extracts from the New Testament sanctioned by the Board of Irish Commissioners, are neither copious, nor genuine transcripts of the Authorized Version, and are not sufficient in themselves to constitute, as desired by his Lordship, ‘ a system of education founded on the Scriptures, and placing the whole of the New Testament in the hands of the children.’ ”

“ Third. Because that assurance has not been fulfilled, which is expressed by his Lordship, when he says, ‘ I feel assured that I may safely leave to you, and the Legislative Council, the task of framing, on these principles, *such a system as may be most acceptable to the great body of the inhabitants*, and at the same time most conducive to the important end in view.’ Because, *in a matter vitally affecting the dearest interests of this Protestant community, a Petition praying for inquiry, submitted by a body of respectable inhabitants, and supported by several Members of Council, HAS NOT RECEIVED THE CONSIDERATION DUE TO IT, NOR HAVE THE COUNCIL DULY DELIBERATED upon the system to be adopted.* The petitions already presented, subscribed by upwards of fourteen hundred people, afford sufficient evidence that the system proposed is not acceptable to the great body of the inhabitants ; and other Petitions now under signature, will give abundant proof that it is generally disapproved of by the Colonists, and not likely to be ‘ conducive to the important end in view.’ ”*

Upon such undeniable evidence it may surely be con-

* The Petition from the inhabitants.

cluded that the Irish System of Education was *not* suited to the circumstances of the Colony, and that the Colonists were *not* well pleased to find their funds pledged to the support of schools of that description.

It is satisfactory to add, that the contemplated schools have not been established, and that recent expressions of Government afford promise that it will not be again attempted*, whilst the measures which have been since adopted, particularly in the introduction of clergymen and schoolmasters of different denominations, render it now impracticable.

The schools in existence in 1836 have been continued on the footing on which they then stood, whilst new schools have been since instituted, aided from the public funds, to the amount of the sums contributed by private individuals towards their support.

*No additional masters have indeed been authorised hitherto for schools in connection with the Church of England. With respect to the Presbyterian and Roman Catholic Churches, it appears, from documents laid before Parliament, that in July 1836, Lord Glenelg authorised an allowance of 60*l.* each, for their passage to the Colony, to sixteen schoolmasters selected by the Glasgow Educational Society in communication with the Committee of the General Assembly of the Church of Scotland on Colonial Churches; and in September 1837, an allowance of 40*l.* each for the passage of six male and four female Roman Catholic teachers.*

* Minute of his Excellency the Governor. Votes and proceedings of Council, 1838.

CHAPTER V.

PROGRESS OF THE THREE CHURCHES FROM 1833 TO 1836.

Church of England.

SUCH as the strength of the Church of England has been described, it remained until after the passing of the local act; and when, on the 18th of November 1835, one of the Judges of the Supreme Court, in an address delivered by him to the jury, on closing the Criminal Sessions for that year, lamented "the deficiency of religious instruction," then still existing in the Colony, his Excellency the Governor, in a despatch to the Secretary of State* on the subject of that address, could only observe as follows:—"With regard to religious instruction, the proposals I have submitted to his Majesty's Government on this subject, rendered difficult as it is by the diversity of creeds among the population, will, I trust, exculpate me from all charge of indifference in so important a matter. Nor can it be said that a provision for religious instruction has been neglected in New South Wales. The large sums voted annually for clergy and schools witness to the contrary, and more particularly within the last three years, † during which considerable additions have been made to the Ministers of the Scotch Church and the Roman

* Despatch. 30th September, 1833.

† His Excellency received the Government on the 6th December, 1831, therefore the years referred to are 1833, 1834, and 1835.

Catholic Clergy, supported wholly, or in part, by the public funds, whilst facilities have been given to Dissenters of various persuasions, by grants of land upon which to erect their places of worship." But his Excellency could not enumerate any addition to the number of the Church of England Clergy, or state that, up to that time, any minister of religion had been appointed for Norfolk Island or Moreton Bay, the wretched inmates in captivity at which settlements, exclusive of their civil and military establishments, having, at the same period, amounted to upwards of 1,200 persons. In fact, no addition, in point of number, had been made to the Clergy of the Church of England during the whole of that period, nor was any contemplated for the succeeding year.

The Reverend Mr. Stiles, indeed, who arrived in the Colony in the year 1833, was appointed to the station of a clergyman which then became vacant; and the Reverend Mr. Rusden, who arrived in 1834, supplied the absence of another clergyman. But the number of clergymen, in the estimates, was not increased:—these consisted, in 1832, of the archdeacon and sixteen chaplains; in the estimates for 1833, the number of chaplains was reduced to fifteen; in that for 1834, it contained the same; in that for 1835, provision was made for sixteen chaplains; and for the same number in 1836.

Meanwhile, however, provision was made in the estimates thus referred to, as stated by the Governor, for "considerable additions to the Ministers of the Scotch Church and to the Roman Catholic clergy."

The estimate for those of the former Communion being one-third in amount greater for 1833 than it had been in the previous year, and for those of the latter more than

double; whilst provision was made in the estimate for 1834 for four ministers of the Established Church of Scotland, and for a Roman Catholic Vicar-General and six Roman Catholic chaplains; and the amount for Roman Catholic Schools was increased fourfold: in the estimate for 1835, provision was made for the same number of Presbyterian clergy and Roman Catholic clergy; and in the estimate for 1836, provision was made for eight ministers of the Established Church of Scotland, and for a Bishop of the Church of Rome, a Vicar-General and six Roman Catholic chaplains; *whilst no addition was made to the number of the clergymen of the Church of England until the year 1837, and none authorised and recommended by the Governor of the Colony until after the passing of the new act, viz., in November 1836; and in England that circumstance took place which was noticed in the report of the Diocesan Committee before referred to, viz., the return of the Bishop of Australia to his charge, in 1836, without an additional clergyman; "which was owing (state the Committee) to the refusal of his Majesty's Government to sanction any allowance towards the expense of the passage, or procuring a residence or means of support for any additional clergyman."** From these circumstances, it would indeed almost appear as if it had been the intention, if not the recommendation, of the Colonial Government not to increase the establishment of the Church of England until each of these other churches should have arrived at an equality with it in every respect. Each was considerably advanced towards that equality, but especially the Roman Catholic, before the plan of the Colonial

* Report of the Diocesan Committee of the Societies for the Propagation of the Gospel in Foreign Parts, and for Promoting Christian Knowledge, for 1837.

Government for the future Ecclesiastical Establishment was promulgated in the Colony. In the Estimates for 1834 and 1835, the Clergymen of the Church of England only exceeded the numbers of the Roman Catholic and Presbyterian Clergy together, by four; in the estimates for 1836, their united numbers were actually equal to those of the Church of England; and they possessed an advantage over the latter in the fact, that the newly introduced Clergymen of both Churches were younger men, and in the case of the Roman Catholics, under the jurisdiction of a Bishop.

Presbyterian Church.

To the principles introduced into the Colonial Law of New South Wales, by the Act of the Governor and Council, the Presbyterian Church owes that position of equality in support and encouragement with the Church of England and the Church of Rome, which it now enjoys. Before this period little had at any time been done for its members in providing means of religious worship for them in accordance with the principles which they professed; whilst the Sister Church of Scotland, established in so considerable a part of the Empire, equally with the Church of England an object of safeguard in the Act of Union of the two Kingdoms, might well claim for its members who have emigrated to the Colonies with their children a sure provision for the exercise of the faith of their forefathers. The claim of the Church of Scotland to this extent is admitted; but it is contended that the authority of the Imperial Parliament was requisite to place it in this position—that authority being, according to the express terms of the Statute for the Government of New South Wales, contrary to it.

The principle, however, laid down by the Govern-

ment, that "the Church of Scotland will in these Colonies be for the future equally entitled with the Church of England to share in the public funds applicable to the general object of religious instruction in proportion to the amount of private contributions,"* was hailed by the members and friends of the Church of Scotland, perhaps too readily, as affording sufficient recognition of their rights, and as sufficient encouragement for the immediate introduction of an increased number of Ministers. Chiefly to this cause must be attributed an unfortunate schism which immediately took place upon this accession of numbers, between the Presbyterian Clergy themselves; and which could not have occurred had the governing body of the Presbyterian Clergy been legally authorized; for there had then been no pretence for repudiating its authority and forming a separate body under the dominion of a Synod, as was done by Dr. Lang, and a part of the new Ministers with him; and this unhappily in a spirit and mode, and upon principles which must have given pain to every Christian observer, as the matter unfortunately became a public scandal to the Church.

Upon the principles of the Local Act, however, so widely were these extended, it would be difficult to say that each body had not an equal right to equal encouragement and support from the Government: and it may be here stated, as shewing the dilemma to which this principle reduced the Executive Government of the Colony; that upon equal provision being claimed by the ministers attached to the Synod, their claim was

* Letter of Sir George Grey to Principal M'Farlane, 11th August, 1836, in answer to the humble memorial of Duncan M'Farlane, D.D., Convener of the Committee of the General Assembly of the Church of Scotland, on Churches in the Colonies.

at first rejected, then allowed by the local Government, and is understood to have been subsequently disallowed by the Secretary of State.

Roman Catholic Church.

The progress of the Roman Catholic Church since the year 1833, did not, as the Church of England altogether, and in a great degree the Church of Scotland, await the introduction under the sanction of the Secretary of State into the Colonial Legislature of that principle of equality, respecting the three Churches, which has been before observed upon; but had received a sort of anticipatory impulse, before the date of the Governor's despatch, in which the new principle was recommended.

The period of six years, comprised within the scope of the present observations, was one in which Roman Catholic influence, was for the first time strongly felt in the Colony of New South Wales,—persons of that persuasion, being appointed to important offices within it.

Thus, as early as June 1833, the Governor, in his minute, laid before the Legislative Council, upon the Estimates of Revenue and Expenditure for the year 1834, observes “Under the head of Church and School Establishments, there is a small increase in the estimate over that of last year. It is proposed to provide five additional Roman Catholic Chaplains, at the annual stipend of 150*l.* for each, and to allow a sum of 800*l.* for the support of Roman Catholic Schools. These chaplains are to be placed in the Country Towns where persons professing the Roman Catholic religion are numerous, and schools will be established in these, and such other places as afford a convenient resort for the children of Roman Catholic parents.”

The instance which has been just cited preceded, it

has been shown, the recommendation of the Governor as to placing the three principal churches in the colony on an equality, that which is next to be noticed, accompanied it, viz. the arrival in the Colony of a Roman Catholic Bishop with three additional clergymen, besides ecclesiastical students*, which took place in September 1835. The expected arrival of the Bishop was certified in a "Memorial of the lay members of the Committee of Saint Mary's Church, Sydney, in name of the Roman Catholics of New South Wales," praying that provision may be made for the support of the Bishop adequate to the dignity of his station. †

* The period of the sanction of the Secretary of State to the increase appears, by a statement laid before Council in 1837, of Disbursements by Mr. Barnard the Colonial Agent, from 1st January 1832 to 31st December 1835, to have been so early as February in that year corresponding in point of time with "the refusal of His Majesty's Government to sanction any allowance towards the expense of the passage or for providing a residence or means of support for any additional clergymen of the Church of England." The following is an extract :—

Allowances to the undermentioned Roman Catholic Clergymen and Catechists, for outfit and passage :—

The Rev. Wm. Ullathorne,	8th Sept. 1832	. . .	£150
Dr. Polding,	23d Feb. 1835	. . .	150
Mr. Sumner,	do.	. . .	150
Cotham,	do.	. . .	150
Corcoran,	do.	. . .	150
Mr. Gregory, Catechist,	do.	. . .	100
Mr. Spooner,	do.	26th March 1835	. . . 100
Mr. Fisher,	do.	do.	. . . 100
Mr. John Kenny, do.	31st March 1835.	. . .	100

† See Memorial, Appendix No. 7.

Since the above observations were written, and whilst they were in the press, the Writer has seen a "Charge delivered to

In this event four things are remarkable, First, the assurance entertained by the Heads of the Church of

the Clergy of the Diocese of Exeter, by the Right Rev. Henry Lord Bishop of Exeter, at his Triennial Visitation in the Months of August, September, and October 1839;" in which occurs the following passage: "In February, 1835, Lord Aberdeen appointed four additional Roman Catholic Chaplains for New South Wales, with an annual stipend of 150*l.* to each. One of these was Dr. Polding, who, like the others, 'was intended only to officiate as Chaplain; but, as it was subsequently considered advisable by the Church to which he belonged, that he should be permitted to exercise Episcopal authority, the sanction of the Government was given to the arrangement.'—p. 27. Lord Aberdeen, however, was so fully satisfied of the unfitness of his being paid by the British Government in the character of *Bishop*, that, in the Despatch which announced the appointment to Sir R. Bourke, he distinctly said, that, although his powers would be superior to those of the Rev. Mr. Ullathorne, who, as Vicar-General, received 200*l.* per annum, he "*was not prepared to sanction the augmentation of Dr. Polding's stipend,*" even to that sum, unless Mr. Ullathorne were transferred to Van Diemen's Land. This being arranged, Dr. Polding was to receive 200*l.* per annum; but with a distinct intimation that no higher stipend would be sanctioned by the English Minister. However, before Dr. Polding's arrival in the Colony, a change of Government had taken place in England;—and immediately Sir R. Bourke scrupled not, in despite of the Despatch from Lord Aberdeen, 'to take the advice of the Council upon the amount of stipend which they would be willing to assign to Dr. Polding, if Her Majesty's Government consented to enlarge it.—p. 28. The Council recommended 500*l.* per annum, which was proposed to the Government at home, and forthwith assented to, although it was in direct contradiction to the principle established five months before, and acted upon all cases of the Church of England, that "the amount of private contribution should be the condition and measure of public aid.'—p. 15. In this case, there was no private contribution whatever."

Rome out of the Colony, that it was in the ascendant in New South Wales. Second. How correctly they had been informed of the recommendation which had been made in their favour, and the grounds of it. Third. That they enjoyed the opportunity of taking advantage of it before their Protestant brethren in the Colony were aware of it; and, Fourth, that the Memorialists attribute their fortunate circumstances to the Governor.

A similar tribute of gratitude and expression of confidence in the success of a future application is to be found in the letter of the Right Rev. Dr. Polding to his Excellency Sir R. Bourke, K.C.B., dated 6th May 1836, laid before the Council at its sessions in 1836,* in which he remarks that in the year 1833, on two Chaplains with the Presiding Clergyman devolved the duty of imparting religious instruction and of administering to the spiritual wants of one third of the entire population of the Colony, diffused throughout every part of this extensive territory.—“ That,

“ In the course of the same year provision was kindly made by His Excellency and the Honourable Council for *four additional chaplains.*”--“ That,

“ Towards the latter part of the last year *the Bishop arrived with three Chaplains,*” and “ submits that *six additional Chaplains* are required to render the Catholic a

The application of the lay members of the Roman Catholic Church, praying for an allowance to be made to their expected Bishop, was laid before the Legislature on the 14th of July 1836 †, but no such despatch as that alluded to by the Bishop was laid before the Council.

* See Appendix, No. 8.

† Votes and Proceedings of Council, 1836.

permanently resident and efficient Clergy, besides the one to be stationed at Norfolk Island."

The result of this application is to be found in the estimates then before the Council for the year 1837, viz. "to provide salaries for *six Roman Catholic chaplains expected to arrive from the United Kingdom in the year 1837*, at 150*l.* per annum each : 900*l.*"

During the same Session, another instance occurred of the success of the same Community, in the result of a petition of the "lay committee," for a separate Orphan School for destitute and deserted children of Roman Catholic parents, and the allowance of 600*l.* towards that object. This sum was, upon the petition of the trustees of the institution for destitute Roman Catholic children, increased in the succeeding year to 800*l.*, and in 1838 to 1,000*l.*

The success of the Roman Catholics in this instance was rendered the more remarkable by the circumstance of His Excellency the Governor having on a recent occasion expressed himself respecting the case of Colonial Orphans in terms very contrary, viz. in his despatch to the Secretary of State, 30th of September 1833, and having also received the Right Honourable Secretary's instruction to the same effect.*

This vote was accompanied by the following protests of two Members of Council ; first, that of Mr. Campbell.

"I protest against the appropriation of 600*l.* towards the establishment of an Orphan School for destitute Roman Catholic children, for the following reasons :

"First, Because destitute Orphan Children are the children of the State : Because the Protestant faith is the Religion of the State, and it follows therefore that

* Ante, page 84.

destitute Orphan Children ought to be brought up in the principles of the Protestant faith.

“Second, Because there are established in this Colony a Male Orphan School and a Female Orphan School, in which such children as have been deprived of their natural protectors or have been deserted by them are maintained at the public expense and brought up in the principles of the Protestant faith.”

“6th August 1836.

ROBERT CAMPBELL.

Second, that of Mr. Jones,—

“I protest against the appropriation of the sum of 600*l.* towards the establishment of an Orphan School for destitute Roman Catholic Children; because no injustice is committed to destitute children, who are to be provided for and educated at the expense of the State, by educating them in the Protestant faith.

“Because there are already established in the Colony Male and Female Orphan Schools purposely for the care of destitute children, and maintained at the public expense.

RICHARD JONES.”*

“6th August 1836.”

* Votes and Proceedings of Council, 1836.

CHAPTER VI.

PRESENT STATE OF RELIGION AND EDUCATION IN
NEW SOUTH WALES.

To the united energies of the friends of the Church of England in the Mother Country, and in the Colony, no less than to the Government, is justly to be attributed (but all under Divine Providence) the altered state of that Church, which has taken place within the last two years.

At the commencement of the year 1839 the clergymen of the Church of England, doing parochial duty in the Colony, under the jurisdiction of the Bishop of Australia, increased by fresh additions to their numbers in 1837 and 1838, amounted to thirty-three.*

The number of Presbyterian Clergymen at the same period was twenty-three, of whom thirteen acknowledged the jurisdiction of the Presbytery of New South Wales, and ten having repudiated that jurisdiction, had established for themselves a system of Ecclesiastical Government under the name of the Synod of New South Wales, or "holding the standards of the Church of Scotland, in connexion with the Synod."

The number of Roman Catholic Clergymen in the Colony, borne upon the Ecclesiastical Establishment, was twenty. †

* Since these Observations were written, they have been increased by the addition of ten others, and lessened by two.

† Since increased by one addition. It would, however, appear that the number of clergymen in the Colony, is greater than appears upon the establishment, inasmuch as two of the Roman Catholic Clergymen, whose outfit was paid for by the Colonial agent in 1835, were not borne upon the establishment in 1839.

The number of Missionaries attached to the Wesleyan Mission resident in New South Wales, was six; and the number of Baptist Pastors five. There had been an Independent Minister, but he was absent in England.*

The mode of their distribution throughout the Colony, and the several fields of their labour, will form the subject of this Chapter, and a summary of them as well as the several rates of their remuneration, will be seen in the Appendix.†

SYDNEY.

Sydney, the Chief Town and Port of the Colony, and the Seat of Government, was calculated at the last Census, taken in September 1836, to contain a Population of 19,729 persons, of whom 3,518 were estimated to be Convicts. This number has been since considerably increased by the arrival of free emigrants, and by transported persons, who having become free by the expira-

* In the account of the Clergy of the Church of England, are not included, the Missionaries specially employed on Missions to the Aborigines, two of these are stationed at Wellington Valley, the Rev. Wm. Watson, and the Rev. James Günther, and one at Moreton Bay, the Rev. J. C. S. Handt; nor is the Missionary (the Rev. Launcelot C. Threlkeld) included, who is specially employed at Lake Macquarie in attempting the civilization of the Aborigines, and in studying their language; nor in that of the Presbyterian Clergy, three Lutheran Clergymen specially employed on a Mission to the Aborigines at Moreton Bay, the Rev. C. Eiper, the Rev. C. W. Schmidt, and the Rev. M. Schneider; who were understood to have connected themselves with the Synod of New South Wales. It being considered, that such being the field of their labours, the notice of them will properly belong to another part of the writer's intended observations, viz. "On the State of the Aborigines in New South Wales."

† Appendix, No. 12.

tion of their sentences, have taken up their abode there.*

In it the Executive and Legislative Councils, the Supreme Court, the Court of Quarter Sessions, and Court of Requests, hold their respective Sessions: The several departments of the Government have their public offices, and in or near Sydney, the Governor, the Commander of the Forces, and the Principal Officers of the various public departments, Judicial, Civil, and Military, reside. One of the regiments doing duty in the Colony is constantly stationed at Sydney, and there is a Military Barracks and Hospital, a Barrack for Convicts out of irons, either employed on the public works or awaiting their assignment, or withdrawal by private individuals to whom they have been assigned, the number of whom on an average is about 300 men; a Colonial Hospital, the number in which was in 1836, on an average, 136 patients (two thirds of them Convicts.) There are several gangs of convicts constantly employed on the various public works in and about Sydney, in and out of irons, the number of whom, at the end of 1838, exclusive of those above mentioned, was—in irons, 150, out of irons, 261; and considerable additions to these gangs, by the introduction of men from the Penal Settlements, was contemplated. The principal jail of the Colony is at Sydney, the average number of the unhappy

* Since the Census taken in the year 1836, there had arrived in the Colony, at the close of the year 1838, 6,498 convicts and 11,057 free emigrants, in all 17,555 persons. The excess of births over deaths, in 1836, was 692; taking the same average for the years 1837 and 1838, the total population of the Colony, at the beginning of the year 1839, would be 96,035. During the first four months of 1839, the number of convicts and emigrants who arrived in the Colony was 5,869, making the entire population, 101,896. Of this increase Sydney may be computed to have received one fifth.

inmates in which is rarely less than 200, and frequently exceeds 300 persons.*

The police establishment in 1835 consisted of three police magistrates, six clerks, and ninety-one constables, bearing the proportion to the whole police establishment of the Colony as nearly one to three, viz., 111 to 318; and bearing the proportion to the population of Sydney, including all classes, official persons, merchants, tradesmen, free and convict, as 1 to 200.

The police establishment in 1838 had been increased by four additional clerks, and by sixty-two constables, bearing the proportion to the whole police establishment of the Colony in point of number, as 167 to 370, and in point of expense as 12,350*l.* to 26,054*l.*

The above population is included in the four parishes of St. Philip, St. James, St. Lawrence, and St. Andrew; a part of the adjoining parish of Alexandria is also within the limits of the town of Sydney, but the number of persons who reside in that portion is not specified.

The parishes of Alexandria, Botany, Petersham, St. George, Concord, and Hunter's Hill, are all within the Hundred of Sydney, and contained, in 1836, a population of 2,770 persons, of whom 840 were estimated to be convicts.

The relative population of Protestants, Roman Catholics, Jews, and Pagans, in the town of Sydney, was estimated in 1836 as follows:—Protestants 14,391, Roman Catholics 4,942, Jews 340, Pagans 56.

The relative population in the other parishes of the Hundred of Sydney were computed as follows:—Pro-

* The number of prisoners in this jail during the year 1838 was 2,211; and the number in jail on the 1st of January, 1839, was 338.

Protestants 2,067, Roman Catholics 698, Jews 2, Pagans 3.

Up to this period there had been but two clergymen of the Church of England stationed at Sydney, exclusive of the Archdeacon during the continuance of his office, and of the Bishop from the month of June, 1836. At the commencement of the year 1839 Sydney contained two churches consecrated to divine worship, according to the rites and ceremonies of the Church of England and Ireland, one in the parish of St. Phillip and the other in the parish of St. James; two Presbyterian churches, one in the parish of St. Phillip and the other in the parish of St. Andrew. The Roman Catholics had a large and handsome church in the parish of St. James, called by them the Cathedral Church of St. Mary, and a small chapel in the parish of St. Lawrence; there were also two Wesleyan Chapels, one in the parish of St. Phillip, the other in the parish of St. James; a chapel belonging to the Baptist congregation in the parish of St. Andrew, another belonging to the Independents in the parish of St. James, and one belonging to the Society of Friends in the same parish.

The number of clergymen of the Church of England at that time resident and doing duty at Sydney was exclusive of the Bishop of Australia four; of the Presbyterian Church four; of the Roman Catholic clergy four; exclusive of "Ecclesiastical Students," employed as catechists; and there were two Wesleyan and two Baptist Ministers.

At the same period there were two Colleges or scholastic establishments for the instruction of youth in the higher branches of education, a classical school recently established by the Bishop of Australia, and several private establishments having the same object; four schools

conducted on the principles of the National Schools in England; a School of Industry for females; and four schools for younger children, under the superintendence of the Clergy of the Church of England; two schools conducted on the principles of the British and Foreign School Society in England; two Juvenile and two Infant Schools conducted by Presbyterians; four by Roman Catholics; and a Sunday School was attached to each of the Protestant churches and chapels.

The Parish of St. Phillip.

The parish of St. Phillip was reported at the taking of the census, in the year 1836, to contain a population of 6,555 persons, of whom 4,919 were returned as Protestants; St. Phillip's Church is calculated to contain about 800. Divine Service is performed in it twice on every Lord's Day, on the usual Fasts and Festivals of the Church, and on one evening during the week: the average number attending each Service during the last half of the year 1837, and no considerable alteration was understood to have taken place at the close of the following year, was as follows:

Morning Service at 11 o'clock, including the Military, for whom no separate chaplain or chapel is provided ..	600 to 700
Afternoon, at half-past 3	300 to 400
Thursday Evening at 7 P. M.	35 to 50

The Holy Sacrament is administered monthly, and the average number of communicants during the same period, was 37.

The present Chaplain, the Rev. William Cowper, was appointed to his charge on the 1st of August 1809, he has also charge of the jail of Sydney, where he performs Divine Service every Sunday morning, and on the morn-

ing of Christmas-day, under an open shed in the jail yard, and attends zealously and unwearingly upon those wretched persons who are confined in the condemned cells; and frequently visits the several wards of the prisons, no Chaplain having been separately appointed for the jail.

In addition to the duties, ordinary and extraordinary of his parish, and of the jail, Mr. Cowper has four schools under his charge, containing upwards of 500 children, he performs the laborious office of secretary to five religious and charitable institutions and is an active member of three useful public institutions.

This zealous and devoted servant of Christ has during a labour of thirty years performed an amount and kind of duty which has rarely perhaps fallen upon a Christian minister of modern times to perform. From none of this labour has Mr. Cowper been relieved, and he is still as active, cheerful, and effective in the performance of it as ever. Great thanks are due to the Giver of all Good who sent such a labourer into such a field of labour. Pious, zealous, gifted with uncommon energy of mind and character, Mr. Cowper is ever to be seen either hastening to some post where his duty calls him, or else, all personal considerations and calls of social intercourse laid aside, he is to be found at his duty.

Parish of St. James.

The Parish of St. James was reported at the taking of the last census in 1836, to contain a population of 5,208 persons, of whom 3,866 were returned as Protestants. The Church of St. James is supposed to seat 1,500 persons; divine worship is performed in it three times on every Lord's Day, on the usual fasts and festivals of the Church, and on one or two evenings in the

week.¹ The average number attending each service during the last half of the year 1837, (and no considerable alteration was understood to have taken place at the close of the following year) was as follows:

At the morning service at eleven o'clock	1,200
In the afternoon at half-past three,	500
In the evening at seven,	400

The Holy Communion is celebrated monthly, and the average number of communicants during the same period was 40.

The present Chaplain, the Rev. G. N. Woodd, was appointed to that charge on the 1st of April, 1838, having temporarily performed the duties for a short time previously, during the absence on leave of the Rev. Mr. Cartwright, appointed Chaplain in the place of the late Rev. Richard Hill.

This last named, pious, laborious, and zealous Minister, departed this life on the 24th of May, 1836, a few days only before the arrival in the Colony of the first Bishop of Australia; an event which he had long and anxiously desired to see, but was not permitted.

The nature and extent of the duties of the minister of St. James at that period will be best gathered from the replies made by Mr. Hill to articles of inquiry as to the state of the Colonial Churches, by the Right Rev. the Lord Bishop of Calcutta, at that time Bishop of the diocese, in January, 1836.

The limits of his station were described by Mr. Hill as follows: "That portion of the town of Sydney which is properly the parish of St. James; but as there are two parishes in the town, viz. St. Andrew's and St. Lawrence, and three out of the town, viz. Alexandria,

Petersham, and St. George, in which there are no churches, and to which there are no ministers, but including the town comprise a population of perhaps not less than 20,000 souls, and exclusive of the parishes, separated from the town by the waters of Port Jackson, about one fifth of which are Roman Catholics, perhaps another fifth belonging to the Church of Scotland and Dissenters, the remainder may be supposed as belonging to the Established Church, yet have they but two churches and two clergymen, therefore the unprovided part may be considered as a portion of my duty in conjunction with my colleague, the Minister of St. Phillip's Church."

In addition to the ordinary and extraordinary duties attending such a charge, Mr. Hill performed Divine Service to the prisoners on board the Phœnix Hulk, and Goat Island, on alternate Saturdays (no separate provision having been made for that purpose.)

"The visitation of the sick (Mr. Hill represented) cannot be properly attended to, owing to the multifarious duties belonging to the Chaplains. There needs two other Chaplains in Sydney, to have the visitation of the Hospitals, Asylum for the Aged Poor and Inhabitants generally. There are two iron gangs, of perhaps not less than 180 men in each, and the prisoners on the treadmill all within the town, to whom no religious instruction is given, independent of the scattered population in the out parishes."

"The children in the five Public Schools under my superintendence are regularly taught the catechism; I visit them at least weekly; and occasionally examine them; as many as can be induced to attend, are collected in three Sunday Schools for Sabbath teaching. In the

Day Schools, namely, three Infants, one Girls, and one Boys National Schools, there are about 500 children, and the daily attendance is about 400."

The duties of the present chaplain are more strictly confined to those which fall within the denomination of parochial duties, than those of any of his predecessors. These, indeed, will appear sufficiently laborious, when there are taken into account, together with the ordinary number of church-services, of baptisms, marriages, burials, and other occasional duties, the necessary attendance upon the sick in so large a cure as the parish of St. James, besides the charge of the schools within his parish.

In all these duties, indeed, the Bishop himself largely partakes, in addition to that which comes upon him daily, the care of all the churches. He usually preaches at the church of St. James, but occasionally, and at least monthly, on the celebration of the Holy Communion, at the churches of the other parishes. In one or other of these he is to be found twice or thrice on every Lord's Day, and frequently during the week, performing the ordinary duties of a minister, and constantly filling up, in his own person, the void created by illness, death, or removal of any one of the clergymen.

Parish of St. Lawrence.

The parish of St. Lawrence was reported, at the taking of the census in 1836, to contain a population of 3,487 persons, of whom 2,400 were returned as Protestants. It has no church; but a store, capable of being fitted up as a temporary place of worship, has been recently placed at the disposal of the Bishop by a private colonist, and adapted for the purpose; and the Reverend E. A. Dickin, who had been nominated by the

Bishop to the charge of this parish, officiated there, at the commencement of the year 1839, to a very respectable congregation, chiefly of the parishes of St. Andrew and St. Lawrence.

It is, however, to be added, that since that time, the services of Mr. Dickin have been lost to the church, as he no longer holds a license under the Bishop of Australia.

Parish of St. Andrew.

The parish of St. Andrew, which, at the taking of the census in 1836, was reported to contain a population of 4,479 persons, of whom 3,206 were returned as Protestants, has yet no church, or clergyman appointed to it; but the intended cathedral church of St. Andrew is within that parish, and its state of progress is such as to give hope of its completion in three or four years.

Military Establishments.

No separate provision is made for religious instruction to the Military in barracks, or the sick in the hospital. But the Protestant portion of those in the barracks, attend the morning service at the neighbouring parish church of St. Phillip and the Roman Catholics at St. Mary's.

Colonial Hospital.

For this establishment, commonly containing from 100 to 200 inmates labouring under every variety of disease, no religious attendance is provided, beyond what can be afforded by the neighbouring clergyman of St. James.

Benevolent Asylum.

No provision is made for the religious instruction and consolation of aged and infirm persons, who have been

compelled to seek a refuge in this asylum, (which is the only asylum for infirm paupers in the Colony,) beyond that which the piety of individual clergymen leads them to bestow, and which their other laborious duties allow.

Prisoners and Penal Establishments in Sydney and its Neighbourhood.

Prior to the year 1838, the important duties of administering religious instruction to the several gangs of prisoners at work in irons, to those convicts who were confined in the Prisoner's Barracks, to the prisoners in the several jails, to the inmates of the several hospitals, and at the Benevolent Asylum, had all to be performed by the Chaplains of St. Phillip and St. James, and formed an addition to their other labours so very onerous, that it must be confessed, whatever were the strength and zeal of those worthy men, amounted to more than they could perform. They were always, indeed, sufficient to give full employment to a separate minister.

It was not, however, until the middle of the year 1838, that the arrangement of the Government admitted of any other provision for these objects, than could be afforded by the Clergymen having other charge.

The Government allowance to a Chaplain of the Church of England, for attending the jail, was 50*l.* per annum, to a Roman Catholic Clergyman 25*l.*, and the sum of 50*l.* was allowed to the Chaplain attending the other penal establishments; to the Chaplain of St. Phillip was assigned the charge of the jail, and the Chaplain of St. James had the charge of the rest.

The accession of numbers to the Church of England which took place in 1837 and 1838 enabled the Bishop in the latter year to make a temporary arrangement for giving increased attention to these objects. This

was still however only to be accomplished by annexing the duties of attending the prisoners confined at Goat Island, and in the iron gang at Sydney to the clergyman (the Rev. J. Steele) charged with the ordinary and extraordinary duties of the Parish of St. Lawrence, part of St. Andrew, Cook's River, and Long-bottom.

In the year 1839 it was in the power of the Bishop to make a further improvement in providing for the religious wants of the prisoners in these various establishments, which however must still be regarded as only temporary. The allowance last authorised for this object (*viz.* in July, 1838), not exceeding 100*l.* a year.

At the commencement of 1839, the Rev. Henry Walsh was charged with the duty of attending the prisoners at the various penal establishments in and about Sydney (exclusive of the jail, which is still under the charge of Mr. Cowper).

Such are the religious means of the Church of England in the town of Sydney.

Presbyterian Church,—Parish of St. Phillip.

The Scots Church, in the parish of St. Phillip*, is a very substantial stone building, capable of accommodating about 700 persons; there is a gallery erected in it, but not ceiled, which, if completed, would give accommodation for about 500 more. The average attendance is from 500 to 600 persons, and the number of communicants from 80 to 100.

Dr. Lang, at present absent in England, had the first charge of this congregation, and a second charge was created in the Scots Church in the year 1838, both to relieve Dr. Lang from a portion of the clerical duty

* The first Scots Church erected in Sydney. See Ante page 13.

which devolved upon him, and with a view of providing religious instruction for the Highlanders resident in Sydney and its neighbourhood in their own language; and the Rev. Mr. M'Intyre, who was appointed colleague to Dr. Lang, besides taking part of the English services of the Church, preaches on every Lord's Day, in Gaelic.

Both are in connection with the Synod of New South Wales.

Parish of St. Andrew.

The Scots Church, in the parish of St. Andrew, was built in the year 1835, the expense being defrayed partly by private contributions and partly by aid from the public funds; it is 60 feet long and 46 wide, and contains 460 sittings: the average number who attend is 400 persons. The clergyman is the Rev. John M'Garvie in connection with the Presbytery: a sum of money has been subscribed by his congregation, for building a Minister's dwelling and schools.

Roman Catholic Church.

The Roman Catholic Church in the Parish of St. James, is capable of containing 2,000 persons, the number generally attending it was reported in 1836 to be 1,500*; and at the chapel in the Parish of St. Lawrence about 100 persons. The following general account is taken from a letter addressed by the Rev. Dr. Polding to His Excellency Sir R. Bourke, dated

* The amount of church and chapel room, and number of the Congregations, of Roman Catholics in this and other instances in this work is taken from the account of "Church Livings, &c. in New South Wales, in 1836," published by Mr. Martin in his "Statistics of the Colonies of the British Empire," 1839.

May 6th, 1836, and published in the Votes and Proceedings of the Legislative Council for the year 1837; "During the last *seven months* two Clergymen and the Bishop have devoted their labours permanently to the inhabitants of Sydney and its various establishments, the result has shown itself as well amongst the prison population as amongst the free, in the inmates of the jail, prisoners barracks, the hulks, and amongst the inhabitants of the town, *by a marked and acknowledged improvement of morals; and in the case of by no means an inconsiderable number of persons hitherto regardless of religious duty, by a total reformation of conduct;* and your Excellency will participate in the pleasure with which I state that this moral improvement amongst our people, is, under the Divine Blessing still steadily progressing." Again, "since the month of October, each Sunday, Ecclesiastical Students have read prayers and instructions selected by the Bishop to the prisoners in the Carters Barracks, at the Treadmill in the Jail, and recently to those employed at the New Jail." And the Sheriff, in a letter addressed to the Colonial Secretary, dated 9th February 1838, makes mention of the visits of the Roman Catholic Clergy to the jail in the following terms:—

"The Roman Catholic Clergyman appointed as Chaplain has also been punctual in having service in the goal at least once a week, visiting the prisoners also at other times; and he is most zealous in his attention to the unhappy men under sentence of death."

Respecting the instruction of prisoners recently arrived in the Colony, it is stated by Sir R. Bourke in his "Answer to the queries touching the treatment of convicts in New South Wales, presented by the Prison Discipline Society."*

* Appendix to Report of Select Committee on Transportation, p.230.

“ They are mostly kept to work in gangs in the streets of Sydney from their landing until assigned : Some hours of the day during this period are, when required, allotted to their receiving religious instruction from the Clergy of the several communions, who attend at Hyde Park to impart it. To give longer time for this course of instruction, Dr. Polding, the Roman Catholic Bishop, shortly after his arrival in New South Wales, requested that the period of the arrival and assignment of the Convict should be lengthened, which was done accordingly. He has, as regards those of his communion, attended to it with great earnestness and regularity, and there is reason to believe that the result has been beneficial to those who receive his admonitions, and to the public in general.*”

* The time thus allowed to Roman Catholic Convicts is understood to be ten days ; during which time they are supposed to be in attendance on their Priests, and have been seen constantly standing, lying, and kneeling about St. Mary's Church ; they have in this exemption from labour and assignment an advantage over their Protestant fellow-convicts ; who are forthwith assigned on their landing ; an advantage which was never known to the writer of these observations, until in May 1839, it met his notice in the Report of the Transportation Committee, and is shewn in the answer of the Governor to have been granted to the Roman Catholic Convicts, at the request of the Roman Catholic Bishop ; and the opportunity appears to be availed of to commend that Ecclesiastical Dignitary, in a mode clearly implying a charge of neglect against the Protestant Clergy, which they do not merit. It is the writer's conviction that they, as well as he, were uninformed of the cause of this indulgence granted to Roman Catholic Convicts, and wholly ignorant that any such request as that referred to, could consistently with the rules laid down in the Colony for the assignment of Convicts, be granted, or would be granted at their request. If the question therefore be asked why did not they make a similar request, it is at once answered, that they were uninformed on the subject. But it may be very justly asked why was not a distinct communication made to them that the views of Government admitted of such a relaxation of the Convict System, and why was not the benefit equally ex-

Of the system pursued towards these prisoners, and the result of it, the Roman Catholic Vicar-General, Dr. Ullathorne, in his evidence before the Committee on Transportation,* gives the following account :—

“ There is one observation more with respect to the moral change which I believe has taken place amongst a considerable number of the Irish Catholics. I think it proper to explain to the Committee the causes which, I believe, have operated in producing that change. The Catholic prisoners, who are about one-third of those who arrive, with the consent of Government, remain ten days in Sydney before they are assigned, for the purpose of obtaining religious and other instruction. They are marched to our Church at six in the morning, and remain till about eleven; they are then again marched to Church at three, and remain till about six. The Bishop himself appears personally amongst them; and after giving them an exhortation, they are then classed by us; those who have neglected the duties of religion altogether for the course of one year, those for three, those for seven, those for ten, and those for life. They are then subject to an examination as to their dispositions, and the amount of religious knowledge they may possess. After this they are again classed: the best of them are selected as monitors. Our ecclesiastical students act as catechists; a clergyman is called to assist from the interior, and after they have gone through a series of religious exercises and through a series of individual converse with the clergy, they then, after that course of their instruction, go through another series of instruction, with regard

tended to Protestant Convicts, *whether applied for or not, if it were so beneficial to Roman Catholics?*

* Page 36, No. 324.

to their condition as prisoners, and also in reference to their Masters, and the Law, and the Government, and the particular dangers that surround them. After this they proceed to their assignment.

“ The result of this has been, as stated to me in the letters of Bishop Polding, very remarkable. Previously a very great number of those, newly arrived, were found in jail soon after their arrival, from having been brought forward, by the adepts of the Colony, into mischief. We have found that of the 1,400, that have passed through our hands since this system has been adopted, only two, up to June 1837, had found their way into the Sydney jail. Heretofore, we had to attend not less yearly, than twenty persons to execution; but since this system, has been introduced, from the 1st of January 1837 to the 12th of June 1837, only one Catholic was executed, and that man for a crime of three years standing; another at that time was under sentence. We have found generally amongst the prisoners, that this has had a most beneficial tendency; indeed it has been a common remark with us, that the men who have come into contact with our clergy after their arrival here very rarely found their way into jail.”

The grounds however stated by Mr. Ullathorne, from which he draws his conclusion, are not to be depended upon, since it has been observed that newly arrived convicts are not those who commonly find their way into jail; the period therefore from 1st January 1837 to 12th June 1837, was far too short to be relied on as proof of such a beneficial result; besides which, the 1,400 men who had passed through the hands of the Roman Catholic Clergy, were mostly assigned to the Country, and their not finding their way into the Sydney jail, affords no proof that they did not find their

their way into some other ; but the fact is as above stated that recently arrived Convicts do not commonly come so soon before the Local Criminal Courts.

It has been already noticed that the number of Roman Catholic Clergymen stationed at Sydney at the commencement of the year 1839, including the Bishop, and exclusive of Ecclesiastical Students, was four.

Wesleyan Mission.

The Wesleyan Chapel in the Parish of St. James was built by private subscription, raised in the Colony ; it is of stone, and sound and durable, and capable of containing 600 persons. The Chapel in the Parish of St. Phillip, was built by a Member of the Wesleyan connexion, at his private cost, and was presented to the Society as a free gift ; it is of stone, and capable of containing 400 persons.

The number of persons in the Wesleyan connexion in Sydney, is 650. At the commencement of the year 1838, there were 140 communicants, and at the commencement of 1839,—175.

The Ministers resident in Sydney at the commencement of 1839, were Mr. John M'Kenny, and Mr. James Watkin, and besides officiating in their fixed places of worship, they also officiated at the Benevolent Asylum, at Carter's Barracks, at the Colonial Hospital, and at three private dwellings in Sydney, and its neighbourhood.

Baptist Congregation.

The Baptist Chapel in Bathurst-street, Sydney, was founded in November 1835, and opened in September 1836 ; it is of an area of 56 ft. by 35 ft and was built wholly by private subscription, upon land granted for the purpose, by Sir R. Bourke.

The average number who attend Divine Worship is 200 at the Morning Service, and 300 in the Evening; the number of the Members of the Church was in 1838, 18 Baptists, including the Pastor, and of other denominations, 7; increased at the commencement of 1839, to 27 Members. The number of Communicants 25 monthly. The present Minister is Mr. John Saunders.

At the commencement of 1839, a City Missionary named Morgan, acting in concert with the Church in Bathurst-street, was preparing to commence his labours, devoting three days in the week, and the Lord's Day, to the service, until a sufficient subscription should render him *independent of his Trade*. His Stipend to consist of *1*l.** per week, raised by Voluntary Contributions.

Independent Congregation.

The Independent, or Congregational Chapel in Pitt-street, Sydney, was erected, and has been supported by Voluntary Contributions; the number of the Congregation was in 1838, from two to three hundred, and the number of Church Members or Communicants, about 30. The Minister derives his Stipend from the Voluntary Contributions of his Congregation.

⌘ PUBLIC INSTITUTIONS FOR EDUCATION.

Sydney College.

Of the Institutions in the town of Sydney, for the instruction of youth, the Sydney College claims the first notice as having been the first Public Establishment of that nature, which has emanated from the Colonists themselves, and occupying the most prominent and important place amongst the Scholastic Establishments of Sydney.

“ For the Board and Education, or for the Education alone of the children of opulent parents, there were, (according to Mr. Wentworth,*) in the year 1824 several very good private Seminaries in Sydney, and other parts of the Colony. Two of these were kept by Clergymen of the Established Church, and who were also Chaplains of the Colony, one residing in the district of Castlereagh, about forty miles from Sydney, the other in the district of Airds which is distant about twenty-five miles. Both of these were peculiarly qualified from their character and acquirements for conducting so responsible and arduous an undertaking, and under these the pupils received a regular classical education upon terms as reasonable as in similar establishments in England.

At Sydney, the celebrated Doctor Halloran also kept an Establishment of that nature, “ which,” says Mr. Wentworth, “ was largely and deservedly patronised by some of the wealthiest and most respectable gentlemen in the Colony.” To these establishments some of the most respectable and best informed of our Colonial Youth are indebted for their instruction; and judging by their acquirements of the qualifications of their Masters, there is every reason for joining Mr. Wentworth in their commendation. Towards the close however of the year 1825, some Civil Officers and Gentlemen residing in Sydney and its neighbourhood, justly impressed with the importance of a more permanent and public provision for Education, formed themselves into a Society, or body of Trustees, for the erection and endowment of a Free Grammar School; and a piece of ground in extent one acre and a half, very eligibly situated in the town of Sydney, having been granted to

* Historical Account, 1824.

them by his Excellency Sir Thomas Brisbane, for the erection of the requisite buildings, a Head Master (Dr. Halloran) and assistants, were forthwith appointed, with liberal salaries, for the immediate commencement of the business of education in a house rented by the Subscribers or Trustees.

On the 5th of October in the same year, the Sydney Free Grammar School was instituted, and on the 4th of the following month Dr. Halloran was elected Head Master, when the School opened at the house of that Gentleman with about twenty scholars; but closed with the termination of the following year; the Trustees considering it advisable to commence buildings rather than expend their funds in the payment of salaries.*

From various circumstances the project was not revived until the 18th of August 1828, when a new Prospectus was drawn up and submitted to the Trustees, which was finally adopted at a public meeting held at Sydney, on the 14th of June 1830. The education of the Colonial Youth was in the meanwhile carried on at the private academies before mentioned.

At the public meeting it was resolved, "that the Institution hitherto denominated The Sydney Public Free Grammar School, should in future be denominated 'The Sydney College.'" On the 26th of the same month the foundation stone of the New Institution was laid, and the buildings were sufficiently complete to admit of being opened on the 19th of January 1835, with sixty pupils, who having been the private pupils of the Master of one of the principal private establishments before noticed, at that time called the Sydney Grammar School, followed their tutor W. T.

* Report of Sydney College, January 26th, 1832.

Cape, Esq., to the Sydney College on his appointment to it as the Head Master.

The Foundation of the College is Proprietary; the sum necessary for its Establishment having been raised by shares of 50*l.* each, which are transferable. The holder of a share is entitled to the right in perpetuity of having one boy or student at the College, who derives the full benefit of the classes for 5*l.* per annum. The number of Students is unlimited; the terms for a Student not nominated by a proprietor are 12*l.* per annum if he be ten years of age, and 10*l.* if under.

No boy is admissible until he shall have completed his eighth year, and until he be perfectly grounded in the elementary branches of reading and spelling the English language.

The entire controul of the Establishment is vested in the Shareholders (or Trustees), and under them by a resident Treasurer, Secretary, and Committee of fifteen Members elected annually by the general body.

The number of shares paid in full in January, 1835, was 102: the number of proprietors being 68. In 1836 the number of proprietors was increased by one, two having been added, and one having seceded from it; and in 1838 they amounted to 80 in number, holding amongst them one hundred and thirty-three shares.

The course of education comprehends,—

1. The Latin and Greek Languages.
2. English Grammar, Elocution, and the Elements of English Composition.
3. Writing, Arithmetic, Book-keeping, and Geography.
4. Mathematics, and such branches of Natural Philosophy as may be deemed of primary importance.

With respect to all the important subject of Religious

Instruction, none is proposed to be given in the Establishment; it being a fundamental principle “That the Institution be available to all parties, of whatever religious Persuasion, and that no Religious Book be used by authority, except the Old and New Testament, without note, or comment.”

In explanation of their views on this subject, the first Committee, elected at a General Meeting of the Shareholders in 1830, state as follows: * “In Reference to Religion, the Committee will earnestly endeavour, in appointing Masters for the Institution, (in so far as that important duty shall devolve upon them,) to select men who fear God and honour the King; and they feel inclined to trust far more to the vigilance of such men, for the moral and religious sentiments of the youth who shall be educated in the Sydney College, than to any provisions of a different kind, however wisely appointed at the outset. As by far the greater number of the youth who may be expected to attend the Sydney College, will probably belong to the town of Sydney, they will still continue, notwithstanding their daily attendance at the College, under the controul and guardianship of their natural parents; and of that guardianship and controul the Committee have neither any right nor any wish to relieve the parents. At the same time, they will instruct the Masters of the Institution to keep a watchful eye over the morals of the youth under their charge, and to guard against the entrance of every species of corruption, whether in principle or practice.”

“In regard to pupils or students from the Interior, or from beyond Seas, they will in all likelihood be boarded either with the Masters of the College, or in the families

* Prospectus of the Sydney College, published in Sydney, 1830.

of such other respectable residents in Sydney, as their Parents or Guardians can confide in, for religious discipline on the one hand, and for a good example on the other. It will therefore be the special interest and duty of such Parents and Guardians to exercise due precaution in this respect, that the moral and religious principles of the youth they may send for education to the Sydney College, may not be endangered by their being boarded in families of a different character."

And connected with this subject, by the Regulations for the direction and government of the Sydney College, framed by the Committee, and adopted at the Annual Meeting on the 29th December 1834, it is provided "That on the meeting of the Students in the morning, and on their separation in the afternoon, a suitable Form of Prayer be publicly read by one of the seniors, and that all the Students be required to attend the same, except such on whose behalf their Parents shall make a request to the contrary."

The Prayers adopted for this purpose are, one for Monday morning, another for Friday evening, one for every morning in the week except Monday morning, and one for every evening in the week except Friday evening.

The two former are original compositions framed in language expressive of a dependence upon the Divine Grace, addressed in the first, to God as the "Father of all," and in the second to "Almighty God," and both are offered up, "Through the mediation of our blessed Saviour, Jesus Christ our Lord;" in one as "the Son of God."

The two others are taken from the Liturgy of the Church of England, the one being the Collect for Grace, the other the General Thanksgiving.

Thus much it has been thought proper to state, as

shewing that upon whatever grounds the Proprietors have been led to undertake no more, on the subject of Religion, than is to be hence inferred, yet it will be evident, that, in so far they proceeded upon the acknowledgment of the fundamental principles of the Christian Religion.

It is not indeed to be presumed from the known religious principles of some who constituted that body, that indifference to Religion, was imputable to them; again and again they earnestly assert the contrary: and they are to be believed.

Whilst for the rest, although there might be amongst their ranks men and fathers, who had reached mid-life, and even advanced age, and yet “cared for none of these things,” yet these must have been but few, and their opinions unavowed, for if they had been avowed, they certainly would have been condemned.

It is rather to be believed that a desire to gain the support of men of all Religious Principles, led to the Sydney College being founded upon none; an error which can neither be lightly thought on, nor thought on without sincere regret: But for which, at the period when the subject was under discussion in New South Wales, a prominent example had been established in England.

It is indeed to be regretted that some one of character and influence amongst them had not shewn, how, without departing from the Principles upon which such an Institution should be founded, the utmost liberality should also be extended and secured to those who might differ from the general plan, and thus “the moral and religious sentiments of their youth,” secured by the very terms of the foundation, and not made to depend upon the accidental principles of the Masters; and that at a period of the World’s History, when Knowledge is

not always found combined with Godliness. The choice of their First Head Master, placed the infant Institution in the care of one who, it is believed and trusted combines both.

By him who has a good report in the Church, as a pious and consistent member of the Church of England all would be cared for, which he could accomplish under such restrictions; and the same may be said of his present Assistant; but looking with earnest interest upon their youthful charge, one cannot repress the fear lest they should fall into other hands less mindful of their eternal destiny.

Having upon two occasions visited and minutely inquired into the system pursued at the College, the Writer is bound to state, and he does so with gladness, that whilst conscientiously dissenting from the principle of exclusion of Religious Instruction from the course of study determined on by the Proprietors, he has found much to approve of in the management of the Institution by Mr. Cape.

At his last visit in March 1839, he found 140 Students, seven of whom were of Roman Catholic parents, and two of the Jewish persuasion, who are absent at the time of prayers.

He was much interested and pleased with the appearance, manners, and acquirements, particularly of the elder boys; 270 Scholars have joined the Institution since January 1834, upwards of 60 of whom are now in situations, and five are at the English Universities; the nature and extent of the studies of those who remain will be best seen from the statement in the Appendix, furnished by the Head Master.*

* Appendix No. 9.

Australian College.

To the activity and perseverance of the Rev. Dr. Lang, the senior Chaplain of the Presbyterian Church, is to be ascribed, not only the establishment of that Church in New South Wales, and afterwards, its increase in the accession of numerous Clergymen of the same communion ; but also, the introduction into the Colony of many useful and excellent men as instructors of youth, and especially the establishment of the Australian College, which is to be regarded, as it was intended, not only as a Seminary for General Education, in which youth of all denominations might receive instruction, but particularly as a College for the Propagation of the principles of the Presbyterian Church in New South Wales, and in the Pacific Ocean.

Hitherto, the Australian College has been only an elementary and classical school*, conducted by Clergymen of the Church of Scotland, Dr. Lang being the Principal ; “ It was proposed, however, (says its founder) from the first, that it should occupy a higher or Collegiate position as soon as possible, affording to Colonial Youth of a more advanced standing, similar educational advantages to those afforded in the Mathematical, Philosophical and Natural History classes of the Universities of Scotland ” And again, after describing the educational establishment of the College, Dr. Lang proceeds, “ An Educational Establishment of this extent, will enable the Australian College to afford the native candidate for the Ministry in New South Wales, a course of preparatory education, somewhat similar to the one prescribed for candidates for the Ministry in the Church of Scotland,

* Lang's Historical Account of New South Wales, 1837.

previous to the commencement of their Theological course. There is reason to believe, moreover, that there will be ample means of establishing a course of Theological Education before the first series of students in the Institution shall have completed their preparatory curriculum."

The number of Students in the College during the year 1838, was 116 ; of this number, 32 attended these Latin Classes,—the first, learning the Grammar ; the second Macgowan's " Latin reading" Part II., and Valpy's *Delectus* ; the third were, at the commencement of 1839, reading Livy, and acquiring the elements of Greek. In the Natural Philosophy classes lectures illustrated by experiments, are delivered, and subjects prescribed on which the Students write by way of exercise ; of these essays, (some of which extended to 60 closely written pages) several hundreds were given in during the year, and several were read with much gratification by the Writer of these Observations, as shewing in many instances, acuteness of observation, and reflection, particularly interesting and useful, as indications of the natural bent of the mind of the pupil ; each being at liberty, out of a number of subjects proposed, to write upon that which he chose.

In the mathematical class Euclid's *Elements* and Bland's *Geometrical Problems* were used as text books. In the course of the year, about 46 attended the classes for Natural Philosophy and Mathematics.

About 70 attended the classes for History and Geography. The books used were the Common School Histories of Greece and Rome (with questions) and Steward's *Geography*.

Nearly the whole number of pupils attended the

classes for writing and accounts. Engaged in giving these instruction, there were in the year 1838, and at the commencement of 1839, the Rev. Thomas Atkins, A. M., the Rev. David M'Kenzie, A. M., and the Rev. Robert Wylde, A. M.; gentlemen possessing every qualification to give instruction in higher branches, but whose time, from the comparatively low estimate at which the standard of a liberal education has at present been holden by Colonial Parents, is consumed in a course of elementary instruction.

In the Australian college there may be found about thirty or forty Students who would prosecute studies superior to those of a common education; but this number is obviously too small to provide funds, without other assistance than fees received from the pupils for the maintenance of teachers devoting their time to the higher branches.

● Having visited the Australian College at the commencement of the years 1838 and 1839, the Writer of these Observations was highly impressed in favour of the course of instruction pursued at it, so far as it had proceeded;—questions were proposed on all the subjects of instruction, and answered with a quickness which proved both the knowledge and care of the Teachers, and the aptness of the Scholars. Quickness and sprightliness were indeed the general characteristics of the latter; but some evinced also a depth of reflection evidently proceeding from solid genius.

According to one of the fundamental articles of the Institution, the business of each day is commenced and closed with prayer; the Holy Scriptures are read regularly in the English Classes; and instruction in the “general principles and duties of the Christian religion” is afforded every Saturday, at the close of the ordinary

business of the week; but it is a part of the same article, “that no attempt be made, either directly or indirectly, to proselytise to the tenets of any particular denomination of Christians; and that those pupils or students whose Parents or Guardians may object to their receiving religious instruction at all, be allowed at such stated times to withdraw.”

The Normal Institution.

The Normal Institution was established in the year 1835 by a gentleman who accompanied Dr. Lang to the Colony for the purpose of taking a part in the Australian College; and who was from the period of its opening to the close of the year 1833, a principal teacher in that establishment. Having seceded from it, he proceeded, in terms of his Prospectus, “to lay in Sydney the foundation of an Institution for promoting the business of education, which shall be altogether independent of the control of Clerical Umpireship, and unswayed by the narrow minded enactments of party spirit or sectarian influence.” Again, “To meet the random observations of the ignorant and unthinking, or it may be, the designing, and at the same time to satisfy the scruples of parents naturally anxious about the religious welfare of their children, it is my duty, in conducting an Establishment of this kind, to notify to the Public that in my estimation, the teaching of religious opinions ought to form no part of the duties of an ordinary Schoolmaster; whilst therefore it forms part of the regular round of instruction pursued under my superintendence, to communicate religious knowledge, and make the pupil acquainted with the history of all religious opinions, no attempt is made to pledge his adherence to any given

Creed, or to withdraw his affections from any given sect of Religionists.

“The Bible is always present as a book of reference, and voluntary perusal; its lessons of Wisdom and Morality are referred to as affording rules for the guidance of life, whilst especial care is taken in dealing with the youthful mind, not to render the book itself a bugbear, nor its contents a weariness. My aim in this department of my labours is to afford to the pupil every facility and abundant materials for forming opinions of his own; convinced that till the mind has formed religious opinions of its own, grounded on a wide range of religious knowledge, the profession of religion is meaningless, if not incalculably pernicious. With regard, however, to enforcement of the duties of Morality, and rectitude of intercourse with others, this constitutes an essential object throughout the whole of my communication with my pupils. To teach them to be amiable, and benevolent, as well as able and honourable members of Society, is my constant aim; sure that if they thus be led to practise from the heart their duties to Man, they will not likely be found deficient in the practise of their duties to God.”

“But to inculcate any given set of religious tenets, or to teach any given set of religious text books, would be to lend my labours to a Party whilst I profess to labour for Mankind.”

The School thus established has passed from his hands into those of another, but is still conducted upon the same principles. “This institution (it is avowed in a notice published in the Colony at the commencement of the year 1839,) was formed with the express view of applying exclusively to the business of *secular* education.”

“The expectations formed at the time of its formation, that there would be Philosophy and Courage enough in the Colony to support an Educational Establishment which should be altogether independent of the control of Clerical Umpireship, has been amply realized; as the numbers and respectability of the pupils on the books of the Institution have continued to increase every Quarter from the commencement. The Classes are of course open to the children of all denominations of Religionists, as, in the course of their management, the inculcation of any given set of religious opinions as matter of faith, is distinctly disclaimed. The main object aimed at in the course of Tuition is to enable the pupil at as early a period as possible to undertake the task of educating himself, and thus becoming on religious topics as well as on all others, the framer of his own opinions. One object besides, kept especially in view in the daily conduct of the classes, as the name of the Establishment indicates, is to train up the youth of the Colony to be capable of acting as Teachers to others, the Framers of their own opinions.”

“The pupils are arranged in four classes, viz. :

First.—Those who may not have begun to practise writing and slate arithmetic.

Second.—Those who have commenced writing and the elements of arithmetic, but who may not have begun fractional calculations.

Third.—Those who have commenced fractional arithmetic and who may wish to acquire a knowledge of the elements of general mathematics, mensuration, algebra, trigonometry, surveying, perspective, use of the globes, book-keeping, &c.

Fourth, Those who, in addition to the studies of class third, begin the studies of the classics, and the philosophical structure of language.”

This institution was visited in March 1839, at which time there were sixty pupils, divided as follows:—

Class 1, then consisted of fifteen boys, varying in age from five to eight and a half years.

Class 2, eighteen boys, from nine to twelve years.

Class 3, fifteen boys, from twelve to twenty years.

Class 4, twelve boys, from ten to seventeen years.

Amongst these was an interesting and intelligent boy, about twelve years of age, an aboriginal native of the Colony. The general appearance and manners of the pupils were good, and bore evidence of the excellent fare provided for their bodily support. Neither was the *secular* instruction given found to be inferior.

But that which constituted, in the mind of the visitor, the one thing needful, was yet the one thing wanting, and the reflection which pressed upon his mind, when looking upon these interesting children and youths, nearly all of them the children of professedly Christian parents, and all the children of a professedly Christian state, was one of so powerful emotion, that he could not but give utterance to his reflections, and seriously state his conscientious regret at that circumstance.

Besides these institutions, there has also been recently opened under the patronage of the Bishop of Australia, and under the immediate superintendence of one of the Clergymen resident in Sydney, a Grammar School in the Parish of St. James, upon the principle proposed in the year 1830, by the Trustees of the Church and School Estates, and upon which the King's School at Parramatta is also founded; the course of education combines, with Classical and Commercial knowledge, Religious Instruction, according to the principles of the United Church of England and Ireland; there is also

an interesting Classical and Commercial School, conducted by Mr. Castles, a member of the Church of England; the number of pupils in which, at the commencement of the year 1839, was fifty-five, from the age of seven to fourteen, or fifteen years; another by Mr. Kingston, and there were four Seminaries for young Ladies, conducted by highly respectable ladies, besides two or three private Schools of an inferior kind.

PRIMARY OR PAROCHIAL SCHOOLS.

Parish of St. Phillip.

The average number of children in the Primary or Parochial Schools in the Parish of St. Phillip, in the year 1838, was 150, viz. 104 boys, and 46 girls; in March 1839, there were 125 children, of whom 85 were boys, and 40 girls: when visited at that time, 81 were in attendance; the master, (Mr. Edward M'Roberts), is a member of the Church of England, and the school is conducted, as near as materials will admit of, upon the system of the National Schools in England; it may be taken as presenting a fair specimen of the state of the Colonial Schools of this description.

ABSTRACT OF ATTENDANCE AND PROGRESS AT THE
ST. PHILLIP'S PRIMARY SCHOOLS.

	Boys.	Girls.	Total.
Number on the Roll in the present Quarter..	91	46	137
— now belonging to the School	85	40	125
Greatest Number ever present on the same Day	82	39	121
Greatest Number ever present during the last Month	68	38	106
Smallest Number ever present	57	28	85
Number of Children who can read well.....	31	13	44
— who can read tolerably..	22	6	28
— who can read indifferently	17	6	23
Girls not included amongst the Readers, who come from Sewing School to learn Cypher- ing and Writing	—	14	14
Number of Children who write Small-hand on Paper.....	28	15	43
— learning to write on Paper.....	16	11	27
— learning to write on Slates.....	24	17	41
—acquainted with first Four rules of Arithmetic	15	6	21
— Cyphering, but not through first Four Rules	29	14	43
— in Rule of Three, Practice, or Vulgar Fractions	10	2	12
— well acquainted with Church Catechism, and whole or part of explanation	26	20	46
— tolerably acquainted with Church Catechism, without explanation. . .	27	15	42
— acquainted with whole or part of Chief Truths of Christian Religion. .	6	4	10
— acquainted with Faith and Duty of a Christian	7	8	15
— under Seven Years of age	8	—	8
— over Fourteen	1	—	1

Infant School.

The average number of children in attendance, during the year 1838, was, Boys 132, Girls 110; when visited on the 7th of March, 1839, there were 190 in attendance, their ages from two to seven years. The Master (Edward Barton) and Mistress (Mary Barton), the wife of the Master, are both members of the Church of England; and most of the children attend a Sunday school attached to St. Phillip's Church. Although denominated an Infant School, it is not conducted upon the system pursued in Schools properly so called: the same mode of teaching is pursued as in the Primary School; the monitor of a class instructing aloud, and the whole class repeating after the child; the school-room is small and inconvenient; and both room and system of teaching require to be formed anew.

The Primary or Parochial Schools in the Parish of St. James.

The average number of children in the Primary or Parochial Schools in the Parish of St. James, during the year 1838, was 168; of whom 110 were Boys, and 58 Girls; in 1839, the number in the Boys' School was 102, and the average attendance 91; and in the Girls School 50, average attendance 45.

The master of the Boys School, (Mr. J. B. Smithers,) and the mistress of the Girls School, (the wife of the master,) are both Members of the Church of England, and the Schools are conducted upon the system of the National Schools of England. The Boys School may be taken as presenting a *favourable* specimen of the state of the Colonial Schools of this description.

In March 1839, *ninety* were reading the New Testament, and *twenty* the Bible, New Testament, and His-

tory of England; sixty were learning Geography and English Grammar; *one hundred* out of the whole would bear strict examination upon the Church Catechism; *ninety five* were writing in Copy Books, and *seventeen* upon Slates; one boy was writing Questions in Cube Root, five in Vulgar and Decimal Fractions, two were in Simple Interest, eight in Practice, eight in Simple and Compound Proportions, twelve in Reduction, and fifteen in the four first Compound Rules, fifteen were working Questions, but not recording them, in the four first simple Rules, two in Multiplication, and twenty in Subtraction and Addition.

Two Boys were thirteen years of age, twenty from eleven to twelve, fifteen, ten years, twenty, nine years, and fifty-five from seven to eight years.

In the Girls School were eighteen who could read and write well, and had advanced in Arithmetic as far as Division, the others wrote on slates, and read the small lesson books of the Society for Promoting Christian Knowledge, and all were instructed in Sewing; all knew the Church Catechism, except some of the younger children.

St. James's Infant School.

Conducted by Mr. James Roberts, upon the same principles as that of St. Phillip, contained, in the year 1838, 123 children, of whom 77 were boys, and 46 girls.

School of Industry.

In this place is also to be mentioned a very interesting Establishment, superintended by the Ladies of Sydney, called the Female School of Industry, commenced in the year 1826, under the patronage of Mrs. Darling, the Lady of the Governor of the Colony. In

this School from twenty to thirty children from seven to fourteen years of age, are clothed, boarded, and instructed in every branch of household work, plain needle work, knitting, spinning, reading, writing, and the first four rules of arithmetic.

The number of children admitted on the foundation, is limited to twenty or thirty, viz. ten girls from seven to ten years of age, and ten from the age of ten to fourteen.*

They are all educated in the principles of the Church of England, and at the age of fourteen are put out to service, as apprentices to persons of good moral character. The Guardianship of the children is vested by an Act of the Local Legislature in the Committee, which they retain until the age of eighteen,

This praiseworthy institution is supported wholly by voluntary contributions, and the benevolent and zealous care and attention of the principal ladies of Sydney, has happily been ever devoted, and still is devoted to its superintendence; and it has now the good fortune to be under the patronage, and to receive the constant attention and support of Lady Gipps, the Lady of the present Governor of the Colony.

Parish of St. Lawrence.

The average number of children in attendance in the primary or parochial Schools in the parish of St. Lawrence, in the year 1838, was 130, of whom 67 were boys, and 63 girls, and the number in attendance at the Infant School 100.

* These are wholly maintained at the expense of the Establishment, but independent of them, as many girls are admitted as can be conveniently accommodated, on their parents paying, 10*l.* per annum.

Sunday Schools.

The number of Children attending the Sunday Schools in connexion with the Church of England, in the year 1838, was 420, viz. at St. Phillip's 215, St. James 110, St. Lawrence 95.

Presbyterian Schools.

A Juvenile School is conducted in the gallery of the Scots Church in the parish of St. Phillip, on the Principles of the Glasgow Educational Society's Schools. It is taught by Mr. James Henry, a member of the Church of Scotland, in connexion with the Synod of New South Wales; and in common with all the Schools in that connexion, conducted on what is commonly called the "Training System." The instruction embraces accordingly all the branches of general education to which that system is extended in the Glasgow Normal Schools; Grammar, Geography, History, Natural History, in addition to Reading, Writing, and Arithmetic.

The Schools have however been established for so short a period (viz. one year), that no great proficiency had then been attained.

The number of children attending Mr. Henry's School at the commencement of March, 1839, was according to the School List, sixty-eight between the ages of five and fourteen, of both sexes; the average regular attendance between fifty-five and sixty: thirty-six were learning to read, thirty-two to write, and fourteen were acquainted with the first four rules of arithmetic; thirty-one of the children were learning the Assembly's catechism and forty were able to read the Scriptures; a few of them pretty well. An hour and a half each day is set apart for reading and explaining the Scriptures and Assembly's Catechism.

There is an Infant School, taught in a room attached to the Church by Mr. Joseph Andrews, from the Normal Institution, Glasgow; the number of children attending which, was at the same period, thirty-nine; and the average attendance about thirty; from three to six years of age.

A Sunday School is also taught in the Church, the average attendance at which is about twenty-five children, from six to fourteen years of age; the nature of the Institution is purely religious, the text books, the Bible and the Westminster Shorter Catechism.

There is a Juvenile School in the same connexion, for the Southern District of Sydney, the number of children on the books of which was, at the same period fifty-four, the average attendance being thirty, of whom twenty learn only to read, sixteen to write, and eleven learn arithmetic; there is also an Infant School, the number on the books being 101, and the average attendance 86; and a Sunday School had been recently opened.

The Clergyman of the Scots Church, in the Parish of St. Phillip, the Rev. Mr. M^cIntyre, has recently opened on Tuesday evenings, a young man's Bible Class, intending as soon as that class is well formed, to open a young woman's Bible Class.

The instruction given to this Class is adapted to a more mature state of mind than that in the ordinary Sunday Schools; he also purposes immediately to open local or district Sunday Schools, each having attached to it a little territory, from which the pupils are to be derived, and all the families in which, the teacher is expected to visit, with this view.

Roman Catholic Schools,

The Roman Catholic Orphan School, instituted as before noticed, by a Vote of the Governor and Legislative Council in 1836, was reported to the Governor as containing, in the year 1838, an average of sixty children.

Parish of St Phillip.

The School House in the Parish of St. Phillip, was built by Government, pending the recommendation by the Governor to the Secretary of State, of the new system of Public Education, and is a large and commodious stone building, divided into two principal rooms, one for the instruction of boys, and the other of girls.

The average number in attendance at the former during the year 1838, was fifty-eight, and at the latter, fifty-four.

The Master of the Boys' School, (Mr. Edward Hawkesley) and the Mistress of the Girls (Mrs. Mary O'Brian) are both Roman Catholics, and the Schools are under the superintendence of Clergymen of their Church.

These Schools were visited in March 1839; there were then upon the rolls of the Boys' School seventy-five, and thirty-two were in attendance; their ages from three to ten; and eight of the boys were of Protestant Parents.

The lessons of the first class, were from "The Universal Reading Book compiled for the Catholic Book Society, Dublin, 5, Essex Bridge, 1834;" ten or twelve read well from this book: nine read pretty well from a book called the "Catholic School Book;" four wrote indifferently, two were working questions in the Rule of Division, and two in Multiplication; a Catechism is taught in the School, that by "The most Reverend

Dr. James Butler," reprinted at Sydney, 1838, by Tegg, eight of the boys were taught from the larger book, and the remainder from a small Catechism compiled from it.

All the Roman Catholic boys are required to attend at St. Mary's Church every Sunday afternoon, and are there instructed by the Master, and one of the Clergymen in attendance.

The number of children on the rolls of the Girls' School, at the same period, was sixty-five, and the usual number in attendance was stated to be about sixty or seventy; when visited, there were twenty-five in attendance, whose ages were from six to ten; the course of instruction was stated to be the same as that in the Boy's School, fifteen could read the Bible (Douay edition); ten or twelve were in Arithmetic, as far as Multiplication. Five of the children were Protestants.

Extracts on boards from the Catechism were upon the walls of the School. One of which was on the subject of "The Catholic Church," and comprehended the doctrine of the Church of Rome on that point.

Parish of St. James.

The Roman Catholic Schools in the Parish of St. James, contained, in 1838, 126 boys, and 134 girls; the Master of the Boys' School, (Mr. James Cosgrove) and the Mistress of the Girls' School, (Mrs. Ann Cosgrove) are both Roman Catholics, and the Schools are conducted and superintended in the same manner as those in St. Phillip's; when visited in March 1839, there were in attendance at the Boys' School 100; about fifteen of whom could read and write indifferently, eight or ten were advanced as far in Arithmetic as the Rule of Three; the other children were learning short lessons and spelling; there were two or three Protestant chil-

dren in the School; it was almost wholly destitute of materials for teaching, and in the lowest state of advancement. In the Girls' School there were at the same period 102 in attendance; their ages from three to six, and thirteen and fifteen years; twenty-four or twenty-five read well; about twelve wrote pretty well; four were commencing the Rule of Three; and twelve had advanced as far as Multiplication.

The Girls' School was better supplied than the other; and the children were clean and respectable in their appearance; neither of which remarks is applicable to the Boys' School.

Parishes of St. Andrew and St. Lawrence.

There was during a small part of the year 1838, viz. from 1st January to 19th February, a Roman Catholic School in the Parish of Saint Andrew, which contained fifty-nine children, of whom forty were boys, and nineteen girls, and also a Boys School, in the Parish of St. Lawrence, from 1st January to 31st July, containing fifty-five boys.

At the close of the year 1838, both these Schools had disappeared, and there was a Girl's School only in the Parish of St. Lawrence, containing thirty-nine children, and kept by Mrs. Eliza Davis, one of the six Roman Catholic teachers, who emigrated to the Colony in the year 1838, under the sanction of the Government, for the purpose of devoting herself to the education of the Poor in the principles of the Church of Rome.

Australian School Society.

The origin of this Society in 1834, and its progress to this period, are detailed in the Fourth Annual Report, adopted at a Public Meeting of the Society,

held in Sydney, on the 5th of March 1839. It is an interesting document on many accounts, as illustrative of what has been already stated respecting the proposed introduction of a new system of education into the Colony, in the year 1836, of the authoritative influence under which it was proposed, and of the opinions with which it was generally received, and as shewing that the objections to that system were not confined to the Friends of Education upon the Principles of the Established Church.

From the difficulties which, from these causes, impeded its progress for four years, the Society was at length relieved, by being taken under the patronage of the new Governor, (Sir George Gipps), and by the loan from His Excellency of the services of Mr. and Mrs. Hume, both of whom had been trained in the Borough Road School, and had recently arrived in the Colony, with the appointment of '*Master and Mistress of Government Schools,*' they had been applied for in the year 1836, by Sir R. Bourke, to be Teachers of the Schools proposed to be established on the Irish system; and thus obtained by the Society. Early in the commencement of the year 1839, the new teachers took charge of the Schools; the number of boys in the Boy's School at the date of their report being, on the School Books forty-four, and average daily attendance thirty-three; of whom twelve could read and write well, and were acquainted with the four first rules of arithmetic, eleven could read and write indifferently, and fifteen were learning the alphabet, and spelling words of one syllable.

The average age of the children was seven years. The number of girls on the books at the same period was twenty-one, the average number in attendance sixteen, of whom six could read, seven could read indiffer-

ently, and eight were learning the alphabet and spelling words of one syllable.

There are at present no Schools in Sydney in connexion with the Wesleyans, Independents, or Baptists; but at the commencement of the year 1839, it was resolved, at the Annual Wesleyan District Committee, "That a School should be established at each of their principal Stations, to be conducted upon truly Wesleyan principles;" and the establishment of a Baptist School was contemplated.

The Wesleyans have however two Sunday Schools in Sydney, one in the parish of St. James, in which the number of children on the books is 118, and the average number in attendance 88; the other in the parish of St. Phillip, in which the number on the books is eighty, and the average attendance fifty; and the Independents have a Sunday School, the average attendance at which is about forty. The instruction given in these Schools is entirely religious.

HUNTER'S HILL.

Hunter's Hill is in the Hundred of Sydney, and distant from the town of Sydney about eleven miles, and from Parramatta, where the Clergyman resided at the commencement of the year 1839, eight miles. The population of the Parish of Hunter's Hill, was computed in the Census taken in 1836 at 265, of whom 198 were returned as Protestants, and 67 as Roman Catholics. But the duties of the Clergyman extend over a very extensive circumjacent district, comprehending a considerable and scattered population. The Church at Hunter's Hill is capable of containing 200 persons; about 50 usually attend: The Holy Sacrament is administered there four times in the year; the number of communi-

cants is between four and seven. Divine worship is performed there every Sunday morning; and by the same Chaplain every Sunday afternoon, except the third and last in the month, at the Female Orphan School, near Parramatta; in the afternoon of the third Sunday in the month at an ironed gang stationed at Pennant Hills, about four miles from Parramatta; and in the afternoon of the last Sunday in the month at Lane Cove, distant from Paramatta about seventeen miles. Divine service is performed at this last place in a School-house which is capable of holding 100 persons, and about twenty or thirty usually attend.

The Clergyman at the commencement of the year 1839, was the Rev. Charles Dickinson, who was appointed to the Colony in the year 1830, to Hunter's Hill Parish, where he has officiated ever since: he could procure no house sufficient for his accommodation, nearer than Parramatta, a distance of nearly eight miles from the Parish Church; at which he has always performed until disabled by illness, a full service every Sunday morning, and in the afternoon, at the several stations before-mentioned. In the performance of one of his distant duties (at Lane Cove) he had to travel on a Sunday afternoon, over a difficult and dangerous road. Upon one of these tours, Mr. Dickinson unfortunately took a severe cold, terminating in inflammation on the lungs under which he was unhappily labouring in March 1839, and it has been since observed in a Colonial Newspaper, that his illness terminated fatally on the 12th of that month, he has left a widow and a large family.

There are five schools in this district all conducted on the system of the National Schools in England; the first at Hunter's Hill (or Field of Mars) which contained in

1838, sixty-one children : namely, thirty-seven boys and twenty-four girls ; and in March 1839, there were seventeen who could read the New Testament correctly, write fairly, and understand the first four rules of Arithmetic ; nine could read the New Testament and write, but both indifferently ; thirteen could neither read nor write ; but were learning to spell, and were learning the Church Catechism ; and twelve were learning the alphabet.

Second, at Dundas, (or Pennant Hills) which contained in 1838, thirty-nine children ; namely, twenty-four boys, and fifteen girls ; and in March 1839, there were twelve children who could read the New Testament correctly, and write fairly, and six who understood the first four rules of Arithmetic ; six read the New Testament, and wrote, but both indifferently ; nineteen could neither read nor write, but were learning to spell, and were learning the Church Catechism.

Third, at Castlehill, which contained, in 1838, forty children, viz. fifteen boys and twenty-five girls, all very young ; there were, in March 1839, five who could read the New Testament correctly, and write fairly ; seven who could read the New Testament and write, but both indifferently ; and eighteen who could neither read nor write.

Fourth, at Dural, a School recently established by the Bishop of the Diocese, at which there were, in March 1839, nine or ten children who could read the New Testament correctly, and write fairly, and who understood the first four rules of Arithmetic, about six who read and wrote but indifferently, and eight who could neither read nor write.

Fifth, at Lane Cove, which contained, in 1838, forty children, viz. seventeen boys and twenty-three girls,

in this School the children are very young, and there were, in March 1839, but four who could read the New Testament, and write, both indifferently; and eighteen who could neither read nor write.

Each of these Schools is conducted by a Master and a Mistress (husband and wife), they are all members of the Church of England.

COOK'S RIVER.

Cook's River, within the Hundred of Sydney, is distant about six miles from that town.

Respecting this District, the Bishop, in his Report to the Diocesan Committee, 23d January 1837, and again when some additional means of providing for its religious wants were placed at his disposal by the Government, stated as follows, "Owing to the diminished state of the funds at my command, I have been with much regret compelled to limit my promise of assistance in this year (speaking of Penrith) to the sum of 50*l*. The same I have also done from a similar cause in the cases of Prospect and Cook's River, in both which districts there is a very considerable population indeed, destitute of nearly all resources for participating in the ordinances of religion, and therefore proportionably suffering in their capacity of moral and accountable beings." Again (second Report, 16th July 1838, page 29), "The Church at Cook's River (to be called St. Peter's) has been commenced, the first stone having been laid by his Excellency the Governor on the 9th inst. The building will be immediately proceeded with."

"In the mean time, for the accommodation of the numerous inhabitants of that District, I have erected, from the funds of the parent Societies, a temporary

building, in which Divine Worship is regularly celebrated; the Rev. Mr. Steele officiating; and it affords me the highest gratification to add, that the attendance is numerous."

And when in March 1838, it was communicated to the Bishop that the Lords of the Treasury had been pleased to appropriate the sum of 500*l.* per annum towards supplying the ordinances of religion in the most *distant* and *destitute* parts of the Colony, and that 300*l.* per annum of that amount was to be applied to the service of the Church of England, the Bishop appropriated a part of that allowance to the service of Cook's River, as being among the parts of the Colony thus unprovided for; it may excite surprise that this description should include a district, not lying at a greater distance than from seven to ten miles from Sydney. Such however was the just description of the rising and populous district of Cook's River, New Town, Burwood, and Long-bottom, extending over a circuit from the shores of George's River to those of the Parramatta River, about midway between the latter town and Sydney, and comprehending (according to the Census) in the Parishes of Petersham, St. George and Concord, a scattered population of 1,243 persons, of whom 877 were returned as Protestants, 364 Roman Catholics, one Jew and one Pagan.

It is indeed a most lamentable fact, that owing to the insufficient number of Clergymen until this period at the Bishop's disposal, it had been impossible, except in a most casual and imperfect manner, to make any provision for the religious instruction of the population inhabiting this tract of country. The sum of 45*l.* per annum, of the fund was accordingly applied towards the salary of the Rev. T. Steele, having charge of these districts. The Church, the commencement of which is

above noticed, has been since completed by the liberality and zeal of the Landed Proprietors in the neighbourhood, aided by the Fund placed at the Bishop's disposal, by the Venerable Societies in England, and by an equal support from the Public Treasury, under the provisions of the Local Act. The average attendance at the temporary Church erected by the Bishop was about 100 persons.

TOWN OF PARRAMATTA.

The town of Parramatta which is distant from Sydney sixteen miles, contained in the year 1836, according to the Census then taken, a population of 3,600 persons, of 1,150 were returned as Convicts, 2,686 were returned as Protestants, 900 as Roman Catholics, thirteen Jews, and one Pagan. And the Hundred of Parramatta was at the same time returned, as containing in the Parishes of St. John, the Field of Mars, Liberty Plains, Castle Hill, and Prospect, 6,260 persons; of whom 1,687 were returned as Convicts, 4,639 were returned as Protestants, 1,605 as Roman Catholics, fourteen Jews, and two Pagans. It is, pending the completion of a New Government House at Sydney, the occasional place of residence of the Governor; one of the regiments doing duty in the Colony is stationed at Parramatta; it is the station of a Stipendiary Police Magistrate, and the Court of Quarter Sessions, and Court of Requests hold their respective Sessions there.

There is a Military Barrack and Hospital, and a Civil or Colonial Hospital: The principal Female Factory or Penitentiary, which contained at the commencement of 1839, upwards of 700 Women in a state of confinement;

a Gaol usually containing from forty to seventy persons*, and a new one, on a large scale intended as the County Gaol, for the County of Cumberland, exclusive of Sydney, is in course of erection. A road party, and two ironed gangs were also stationed in Parramatta and its neighbourhood, the former of which at the end of 1838, contained 161 convicts, and the latter at the same period 236.

At the commencement of the year 1839, Parramatta contained one Church, that of St. John, consecrated to Divine Worship, according to the rites and ceremonies of the Church of England, a Roman Catholic Church, and a Wesleyan Chapel; and a Church was in progress of erection, under the charge of the Rev. James Allan, in connexion with the Presbytery of the Scots Church. The number of Clergymen of the Church of England at Parramatta was two; of the Presbyterian Church two; and there was also one Wesleyan Minister. At the same period, there was one Scholastic Establishment for the instruction of youth in the higher branches of Education, called the King's School, and conducted by the Rev. Robert Forrest, a Clergyman of the Church of England; two Schools at Parramatta, and another at Seven Hills near Parramatta, conducted on the principles of the National Schools in England, an Infant School in the town for younger children, and two Sunday Schools, under the superintendence of the Clergyman of the Church of England; an Orphan School for destitute Female Children; a Sunday School, under the superintendence of the Wesleyan Minister; two small private Schools; one School conducted by Presbyterians; and one conducted by Roman Catholics.

* The total number of Prisoners in this Gaol, during the year 1838, was 578, and on the 1st of January 1839 there were forty.

The Church of St. John at Parramatta, is capable of containing about 700 persons; Divine Worship is performed there in the morning and afternoon of every Lord's Day, and on the usual Fasts and Festivals of the Church; the average number of persons who attend, is between 500 and 600; the Holy Communion is celebrated monthly, and the number of Communicants is between seventy and eighty.

In addition to the Parochial Duties, ordinary and extraordinary, the Chaplain attends the Female Factory, and performs Divine Service there every Sunday morning; and twice during the week the women are catechized by him; the several wards of the hospital are visited, generally once a week, and oftener where a patient is in a precarious state of health.

The ironed gangs are visited once a week by the Rev. R. Forrest, Master of the King's School, Parramatta, without whose assistance the Chaplain would not be able to give the Prisoners any instruction, but the assistance rendered by Mr. Forrest is still insufficient to admit of the road party receiving the same benefit, and they have no means of Religious Instruction.

The present Chaplain is the Rev. H. Bobart, who was appointed to that charge under the provisions of the new Act. Mr. Bobart is the immediate successor of that truly Venerable and Apostolic Minister, the Rev. Samuel Marsden, who after more than forty years pilgrimage in the Moral Wilderness of New South Wales, was called to his rest on the 11th of May 1838.*

* The following affectionate tribute to his worth, by the good Bishop of Australia, will, it is believed, be read with interest by every Christian. It is contained in the Report of the Diocesan Committee for 1838.—“ Since the date of my last Report, I have had the satisfaction of laying the foundation stone of St. Stephen's Church, at

Presbyterians.

There are two Presbyterian Congregations at Parramatta; one under the Reverend James Allan (in connexion with the Presbytery of New South Wales), and the other under the Reverend Cunningham Aitchison (in connexion with the Presbytery); the former consisted, at the commencement of 1839, of from fifty to one hundred persons, and the latter of about eighty. Mr. Allan also officiates at Prospect, at the Female Factory, and Barrack; and Mr. Aitchison also at Pennant Hill, distant seven miles from Parramatta.

Roman Catholics.

The Roman Catholic Church at Parramatta is capable of containing about five hundred persons; the number generally attending, in 1836, was reported to be two hundred and fifty. The officiating Clergyman, at the end of the year 1838, was the Reverend Francis Murphy, having also charge of Sydney Gaol; and the Reverend Joseph Sumner attended the Female Factory; this last place was also sedulously attended, at the commencement of the year 1839, by the "Sisters of

Penrith, and of St. Mary Magdelene, at South Creek; on both of which occasions I had the gratification of being attended by the Reverend and truly Venerable Samuel Marsden, the Senior Chaplain, and Father of the Clergy in the Diocese of Australia. That aged and faithful Servant of God was called to his everlasting rest during my last visitation in Van Diemen's Land; and I am persuaded the Committee will deeply sympathize with me in remembering how, under much bodily weakness and decay, he was forward to the last in manifesting, by his personal attendance on every such occasion, his anxiety for the extension of religion in this Colony. If it should be the pleasure of God, that I ever again officiate at a similar ceremonial, I cannot but experience a painful void in the absence of my aged and faithful companion, who had so often stood by my side when thus engaged, whose genuine Piety, and natural force of understanding I held in the highest esteem while he lived; and still retain them in sincerely affectionate remembrance."

Charity," six of whom migrated to the Colony, in the year 1838, under the auspices of the Roman Catholic Clergy, and the sanction of the Government, and have established themselves at Parramatta, where the foundation of a Convent, or Seminary, has (it is understood) been laid for them.

Wesleyans.

The Wesleyan Chapel is a brick building, now dilapidated, and a new one is in progress, erected by a Member in the Wesleyan Connexion, at his own cost, and presented to the Society as a free gift. It is capable of containing about two hundred and fifty persons. The number of the Congregation is two hundred and fifty, and the number of Communicants fifty.

King's School.

The Institution of the King's School was recommended by the Trustees of the Clergy and School Estates on the 25th of January 1830, and approved and sanctioned by his late Majesty King William the Fourth, during the administration of the Government of the Colony by Lieutenant-General Darling. The principles upon which it was established appear in the "Plan," published at Sydney on the 4th of February 1832, viz.—“ That until the population of New South Wales, and its circumstances in other respects, should require and appear adequate to the support of a Collegiate Establishment, Two Public Schools should be established; one in the town of Sydney, for the reception of day-scholars only, and the other in the town of Parramatta, for both day-scholars and boarders, and that they should be termed “ The King's Schools.”

It was prescribed as fundamental principles (Rule 3.), “ That these Schools shall be, and are established with a view to the sole honour of Almighty God, and to promote a reverence for His Commandments, by training

up the rising generation, and all succeeding generations, in this Colony for ever, in the Faith of Jesus Christ, the Redeemer of the World, and in a firm assurance of the sufficiency of His Atonement for the Salvation of Mankind; to the encouragement and maintenance of piety and virtue, and of a holy, sober, and religious character, among all classes of this Community."

(Rule 4.) "That with a view to effect these purposes, Religious Instruction, according to the principles laid down in the preceding Rule, shall be sedulously and systematically combined with the course of study pursued in these establishments."

(Rule 5.) "That no test or subscription be required from, or on behalf of the Scholars, at their admission into, or during their progress through, or on their finally quitting these Schools and College; and that every individual maintaining a good character, and a correct behaviour, shall be at liberty to avail himself of the means of instruction hereby offered for any period of time which may be suitable to his views, and so long as he shall conform to the Rules and Regulations of the Institution."

(Rule 14.) "That at the assembling and rising of the Schools, a daily form of Prayer, to be selected and appointed by the Visitor, shall be invariably used."

(Rule 15.) "That the Masters and Scholars shall attend Divine Service in the Established Church every Sunday Morning and Afternoon, and on all the great Festivals; reservation being made, that the Parents or Guardians of any Scholar may obtain for him exemption from this regulation, by certifying, at the time of his admission to the School, their desire that he should attend at some other place of worship."

(Rule 16.) “That the Books of a religious character appointed by the scheme to be used in the Schools are intended to embrace, as far as possible, only those points of belief on which there is an accordance throughout the greater portion of the Christian Church; and to this extent shall be considered as expository of the Holy Scriptures, in constant connexion with which they shall be studied, in the way of Lecture and subsequent examination, as the Master shall deem most compatible with the age and progress of the Scholars.”

(Rule 17.) “That in addition to the above, the Head Master shall be required to explain to the two higher classes, in Two Weekly Lectures, of one hour each, the Origin and History of the Christian Church; the History of the Reformation; the Purposes of Church Communion; the Nature, Duties, and Claims of the Ministerial Office and Character; the Intention and Efficacy of the Sacraments, as set forth in the Church Catechism; and, generally, the Doctrines, Ordinances, and Discipline of the Established Church; the subject and management of such Lectures being left to the discretion of the Master, subject only to the above direction, and to the provision that, at the periods of Epiphany, Lent, Easter, Whitsuntide, Trinity, the Ember Weeks, and Christmas, he shall more particularly advert to the Doctrines and Ordinances therewith connected, and shall carefully explain the Services appointed by the Church for the celebration of such Festivals and Seasons.”

“N.B.—At these Lectures, Bishop Andrewe’s Devotions, in Greek, and Ken’s Manual, for Winchester Scholars, are to be used.”

(Rule 18.) “That the Parents or Guardians of any Scholar may obtain for him exemption from attendance

at the Lectures last described, upon certifying, at the period of his admission, that such attendance would interfere with the religious principles in which they are desirous he should be educated."

(Rule 19.) "That upon the establishment of a College for the completion of the above plan of Education, admission thereto shall be granted to any individuals, of good character, who may be desirous of prosecuting their studies, even though they may not have been educated in the King's Schools."

One only of these Schools, that at Parramatta, was actually established; the reasons of which may be clearly traced in the Despatch of Sir R. Bourke on the subject of Schools.

The King's School at Parramatta was opened under the superintendance of the Rev. R. Forrest, on the 13th of February 1832, and has been ever since conducted by him in a manner calculated to do honour to its Founders, to the Colony, and to himself. The number of pupils yearly attending the establishment has been from 80 to 120; and not only have their attainments in classical learning been of a higher order than of the pupils at either of the other Scholastic Institutions of the Colony, but their religious principles in accordance with its foundation have been conscientiously regarded by the Head Master. By this Institution, which is now maintained at no more cost to the Public Funds than 100*l.* a year, the youth of the Colony may receive as much benefit as is to be derived from any institution of a like nature in England; the Head Master being obliged, in consideration of the sum of 100*l.* a year received as salary, to be at all the expenses of providing under-masters, to receive day-scholars at 8*l.* per annum, and

boarders at 28*l.*, which sums are to include every expense excepting the use of books.

Primary or Parochial Schools.

There were, at the commencement of 1839, two Schools in Parramatta conducted on the principles of the National Schools in England, one of which contained in 1838 sixty children, and the other (recently established by the Diocesan Committee) contained fifty children. There was also an Infant School containing fifty-one children, and at Seven Hills near Parramatta, and within the Hundred, was another School, the number of children attending which in the year 1838 was forty-seven, viz. twenty-six boys and twenty-one girls, and in 1839 the number was increased to about sixty.

Female Orphan School.

The Female Orphan School near Parramatta contained in February 1839, 142 children from three to eleven and twelve years of age. Of these, 87 were in the School, 20 in the nursery, and 35 in the Infirmary. The full complement is said to be 160, and there have been on the establishment 190. The system pursued is as follows: They rise at five o'clock in summer-time, and six in winter, open and make their beds, scrub their rooms, under the superintendance of one of the larger girls, assemble to prayers at seven o'clock, read the morning psalm of the day, repeat the morning hymn and read Bloomfield's Family Prayer; between eight o'clock and nine they wash, dress, and breakfast; at nine the bell is rung, and they are inspected: they then go into School where they are taught Mrs. Trueman's Scriptural Catechism, read the New Testament, repeat the Catechism, write, spell, repeat their tables, and

learn arithmetic till noon ; they are then let out for exercise one hour, when they dine, go into School at two o'clock, and are employed at needle-work making the clothes, sheets, bed-ticks, &c. until five o'clock ; at six they have tea, and at dusk the bell is rung for prayers, a Chapter is read from the New Testament, the Evening Hymn is sung, and prayers read, when they retire to bed.

Twenty-seven could read the New Testament, write well, and knew the first rules of arithmetic ; forty-seven read the New Testament, and wrote indifferently ; the remainder of the children in the School, are very small, and were merely learning the alphabet.

Six of the eldest girls assist in the household work under the Infirmary nurse, the nurse of small children, laundress and cook, and two or three assist the teacher in the School.

The children go to Parramatta Church every Sunday morning, when the weather permits, and on Sunday afternoon either a Clergyman or the Principal of the Establishment reads prayers at home.

The number of children apprenticed during the last four years have been as follows ; in 1835, nineteen—in 1836, twenty-nine, in 1837, thirty-one, in 1838, eighteen : in all ninety seven. Five of them have been returned back to the School either as incorrigible, or for running away from their service. The number of deaths during the same years, was, in 1835, twenty-two, in 1836, eleven, 1837, twenty-one, 1838, seven.

When visited in February 1839, the appearance of the children was such as indicated strict attention to their health and cleanliness, and, those in the Infirmary excepted, they were in a healthy state.

Presbyterian School.

The School in connexion with the Presbyterian Church at Parramatta, contained, in March 1839, forty-eight pupils; it was commenced at the same time as those in Sydney, and conducted on the same principles.

Roman Catholic School.

The average number of children attending the Roman Catholic School during the year 1838, was 122, of whom seventy-three were boys and forty-nine girls. The School was conducted by a married couple (Mr. James Hayes and Eliza Hayes), both Roman Catholics.

 TOWN OF LIVERPOOL.

The Town of Liverpool is about twenty miles from Sydney; it was calculated at the Census taken in September 1836, to contain a population of 597 persons, of whom 234 were estimated to be Convicts; 429 of the whole population were returned as Protestants, 167 as Roman Catholics, and 1 Jew.

The above population is comprised in part of the Parish of St. Luke, the whole of which parish, as well as the Parishes of Bankstown, Minto, and Holsworthy, are included in the Hundred of Liverpool, and were returned at the same time as containing a population of 1,588 persons, of whom 498 were returned as Convicts; and the relative proportion of Protestants, Roman Catholics, and Jews, was at the same time returned as follows,—1,202 Protestants, 387 Roman Catholics, and 1 Jew.

A detachment from one of the regiments doing duty in the Colony is stationed at Liverpool; there is a

Military Barrack there, a Civil or Colonial Hospital, and a Public Gaol, the number of prisoners in which, during the year 1838, was 1,103, on the 1st January 1839, twenty-two, and on the 1st of February, fifty-nine.

It is the station of a stipendiary Police Magistrate ; and the Court of Quarter Sessions and Court of Requests hold their respective Sessions there.

At the commencement of the year 1839, one Clergyman of the Church of England was stationed at Liverpool, whose duties were co-extensive with the Hundred. There was a School for Boys and Girls, conducted upon the principles of the National Schools in England, and a Sunday School attached to the Church of England in the town of Liverpool ; and the Male Orphan School is about four miles from the town.

St. Luke's Church at Liverpool is capable of containing three hundred persons ; the average number who attend is about two hundred. Divine Worship is celebrated there twice on the Lord's Day, and on the usual Fasts and Festivals of the Church ; and the Clergyman stationed at Liverpool also attends a Chapel at Denham Court, seven miles from that town, where the average attendance is forty persons. Divine Worship is also performed on every Lord's Day at the Male Orphan School ; and at the Gaol and Hospital once during the week. The Holy Sacrament is administered in St. Luke's Church monthly, and on Christmas Day, when the number of Communicants is from eleven to eighteen ; it is also administered occasionally in the Hospital. A Presbyterian Clergyman and a Roman Catholic Clergyman occasionally preach at the Hospital on a Sunday ; and the Wesleyan Minister stationed at Parramatta occasionally preaches to a congregation assembled in the

Court-House, of twenty persons, of whom six are Communicants.

PRIMARY OR PAROCHIAL SCHOOLS.

The Primary or Parochial School is conducted by a Man and his Wife, both Members of the Church of England; the average number of children, during the year 1838, was seventy-four; namely, thirty-nine boys, and thirty-five girls. In March 1839, the number was fifty-five, of whom thirty-five were boys; fifteen could read the New Testament correctly, write fairly, and understand the first four rules of Arithmetic; twelve could read the New Testament and write, but both indifferently.

Male Orphan School.

The number of children in the Male Orphan School in December 1838, was 150; the number apprenticed in that year was nine*; and the number of them who had been returned to Parents, at their request, or transferred to Persons who had undertaken their Guardianship, was seven.

In March 1839, there were 153 Boys in the School, from the age of three years to thirteen; divided into Six Classes. The particular acquirements of each Class were as follows:—

1st. Class; 26 in number.—Rule of Three, Compound Rules, Reduction, in Weights and Money, Addition, and Subtraction of Weights and Money, Long and Short Division, Reading Bible and History, Writing, Spelling, and Geography.

2nd Class; 21 in number.—Division, Multiplication,

* Many of the Boys who have been apprenticed from the Orphan School are now Master Tradesmen in Sydney. During the last *two* years, thirty-five were apprenticed, no more being old enough; the demand was for more than could be supplied.

Subtraction and Addition, Reading the New Testament, Writing on Slates and Paper, Spelling, &c.

3rd Class; 18 in number.—Multiplication, Subtraction, and Addition, Reading, Writing on Slates, and Spelling.

4th Class; 28 in number.—Simple Addition, Reading, and Spelling.

5th Class; 29 in number.—Spelling and Reading.

6th Class; 31 in number.—Spelling and Alphabet.

Of the whole number, forty-seven could read the New Testament well, and twenty-five indifferently; forty in the junior classes could read, fourteen could write well, thirty-eight indifferently; forty could not read, and 100 could not write; forty were acquainted with the first four rules of arithmetic.

The children are all instructed in the Church of England Catechism, and Gall's Catechism, and by examination in the New Testament. Six boys are continually instructed in the trade of Shoemaking, six as Tailors, four as Bakers, four as House-Servants, two as Cooks, six as Gardeners, ten for Farming work; and the rest are employed in general purposes, all being brought up to habits of industry.

The present Chaplain of Liverpool is the Rev. John Duffus, who has been recently appointed to that charge.

CAMPBELL-TOWN, APPIN, MENANGLE, NARELLAN, AND COOKE.

Campbell Town is distant from Sydney thirty-three miles; it is situated in the Parish of St. Peter, which was returned in the Census of 1836; as containing 775 inhabitants; of whom 164 were returned as Convicts, 485 as Protestants, 287 as Roman Catholics, and 3 Jews.

The population of the Hundred of Campbell-Town, comprised in the Parishes of Appin, Menangle, Narellan, and Cooke, was returned at the same period as amounting to 2,269; of whom 665 were returned as Convicts; 1,456 as Protestants, 810 as Roman Catholics, and 3 Jews.

There is a Church at Campbell Town, consecrated to Divine Worship, according to the Rites and Ceremonies of the United Church of England and Ireland, and a Roman Catholic Church.

At the commencement of the year 1839, the first named Church was vacant; a Clergyman of the Church of Rome, and a Presbyterian Clergyman, were stationed at Campbell Town.

There is a Gaol at Campbell Town, the number of Prisoners in which, during the year 1838, was 957, and on the 1st of January 1839, fourteen; the number occasionally exceeding fifty persons at a time; it is the Station of a Stipendary Magistrate; the Court of Quarter Sessions and Court of Requests hold their Sessions there; and a gang of Convicts was employed upon the Public Works in and near Campbell Town, consisting, at the close of 1838, of eighty-two men in irons, and thirty-three out of irons.

The Church of St. Peter at Campbell Town, is calculated to contain about 200 persons. Divine service was performed there by the late Chaplain (the Rev. Thomas Reddall) every Lord's Day, except the last in the month, and on that Sunday, at Appin, distant ten miles from Campbell-Town, in a private room capable of containing 100 persons.

The average number of those who attended at St. Peter's was 100, and at Appin thirty-five persons. The Holy Communion was celebrated at Campbell Town

monthly, and the usual number of communicants was from ten to fifteen. Divine worship is performed to the prisoners in the road party weekly.

Schools.

The Primary or Parochial Schools contained in 1838, sixty children, viz. twenty-four boys and thirty-six girls, and there was a Sunday School. The number attending these Schools in March 1839 was about forty.

Mr. Reddall died on the 1st of December 1838, since which period the charge of his Church has been temporarily provided for by the Bishop himself, and by successive Clergymen, under his Lordship's direction; at the commencement of 1839, the Church of St. Peter was vacant, but the Rev. H. D. Sparling was appointed to the charge of the neighbouring Parish of Appin.

Roman Catholics.

The Roman Catholic Church is a large and conspicuous building, capable of containing 450 persons. The number usually attending, in the year 1836, was reported at 250.

Presbyterians.

There is a small Presbyterian Congregation at Campbell Town, of which the Rev. Hugh Gilchrist is the Minister.

APPIN.

The Town of Appin is about forty-three miles from Sydney, and ten from Campbell Town; the population of the Parish was estimated in the census of 1836 at 396 persons, of whom 125 were Convicts; 214 Protestants, and 182 Roman Catholics.

It is situated on the river Hawkesbury, the boundary of the County of Cumberland; and it is understood to be intended by the Bishop to provide for the administration of the ordinances of Religion on the opposite side of the river, at present wholly destitute, as soon as a central place shall be selected, sufficiently near to Appin, to allow of the Clergyman stationed there doing duty at both places. An allotment of land suited for the site of a Church, has been purchased by the Bishop from funds placed at his disposal by the Societies in England, in the hope that it may be in the power of the inhabitants to raise that amount of contribution which is required to bring them within the operation of the Local Act. At present however no more has been accomplished than the fitting up of a temporary Chapel of Slab and Bark for the celebration of Divine Worship.

Appin was formerly visited once a month by the Clergyman of Campbell Town (the late Rev. Mr. Reddall), and the average number of persons who attended Divine Worship on these occasions, was about thirty-five; the same number has been collected by the present Clergyman, and is increasing, with every prospect of a small congregation being formed there, and of a School being re-established which had begun to dwindle away.

Roman Catholics.

The Roman Catholic Clergyman stationed at Campbell Town visits Appin every third Sunday, and celebrates Divine Worship in a cottage built for the purpose by the District Constable.

Schools.

The School contained in 1838 twenty-six children, viz. thirteen boys and thirteen girls.

In March, 1839, there were thirty-one children, of whom ten girls could read and write fairly, and all the children appeared intelligent. The master is a member of the Church of England.

The land about Appin is principally divided into small farms, and from disuse of religious means, many of its inhabitants have not yet been induced to go to Church: an indifference which the presence of a Minister and the effect of his visits amongst them, it is hoped by the Divine Blessing will be speedily overcome.

The erection of a Church is in contemplation, and a Roman Catholic Chapel is partly built. There is no clergyman's residence, but the rent of a dwelling is partly paid by the Bishop.

The present Chaplain, the Rev. H. D. Sparling, was removed to this charge from that of the Prison Establishments at Sydney.

Narellan.

Narellan, distant ten or twelve miles from Campbell Town, is one of the Parishes comprised in the Hundred of Campbell Town, and is the residence of a Clergyman of the Church of England, whose duties at the commencement of the year 1839 extended, not only over that Parish, and the Parish of Cook, in the same Hundred, but also over the adjoining Hundred of Bringelly, in the County of Cumberland, and over parts of the adjoining County of Camden, for neither of which was separate provision made for the Ordinances of Religion.

The population of Narellan was estimated in the census of 1836, at 402 persons, of whom 168 were returned as Convicts; 287 as Protestants, and 115 Roman Catholics. The population of Cook at the same period,

was estimated at 321 persons, of whom 126 were returned as Convicts; 256 as Protestants, and 65 Roman Catholics.

The population of the Hundred of Bringelly, comprised in the Parishes of Bringelly, Cabramatta, and Melville, was estimated at the same period to amount to 617 persons, of whom 229 were returned as Convicts, 451 Protestants, 165 Roman Catholics, and 1 Pagan.

The population of the County of Camden was returned at the same time to consist of 3,116 persons, of whom 2,158 were Protestants, 982 Roman Catholics, 18 Jews, and 3 Pagans.

Within these several districts the Clergyman stationed at Narellan officiates at eight places:—

First. At Heber Chapel, Denbigh, which is about one mile and a half from his residence, on the first, second, and last Sundays in the month.

Heber Chapel holds about 120 persons, and is generally filled to excess; a subscription was in progress for its enlargement, towards which the Bishop contributed 50*l.* from the funds placed at his disposal by the Church in England.

There is also a Daily and Sunday School at this station under the superintendence of the Chaplain.

Cabramatta.

Second. Divine Worship is performed at Cabramatta, seven or eight miles from the Chaplain's residence, on the third Sunday in the month, in the morning, and on the first Sunday in the month, in the afternoon, in a miserable log building, greatly infested with vermin,

formerly used as a School-house; it holds about eighty persons; the average attendance is from thirty to forty. The School has been abandoned in consequence of some families having removed, and there are not now enough children to form a School.

Camden.

Third. Divine Worship is performed at Camden, distant about eight miles from the Chaplain's residence, on the last Sunday in the month, in the afternoon, in a house built by the Proprietors of the estate, Messrs. J. and W. M'Arthur, for a School, and for Divine Service. It will hold from 120 to 130 persons, and is generally filled; there is a small Day School on the estate, maintained at the expense of the same gentlemen. Preparations are also making at Camden, and are in a considerable state of forwardness, for the erection of a Church.

Vermont.

Fourth. At Vermont, which is about six miles from the Chaplain's residence. He performs Divine Worship on the third Sunday, in the afternoon, in the verandah of a private dwelling; the number who attend is about thirty persons.

Glenderuel.

Fifth. At Glenderuel, distant about five miles, in a large dairy, where from twenty to thirty persons attend.

Mulgoa Forest.

Sixth. At Mulgoa Forest, in a private dwelling, occasionally, that is, when there are five Sundays in the month.

Stone Quarry.

Seventh. At Stone Quarry, County of Camden, distant fourteen miles, in the Court-house, on the first Sunday in each Quarter, in the Evening; about fifty persons attend.

Oakes.

Eighth. At Oakes, in the County of Camden, in a log and bark hut, where from ninety to one hundred persons attend, on the same day as at Stone Quarry, the distance between being from eight to ten miles.

There are as yet no Churches or Chapels of other denominations in the District; but the Roman Catholics celebrate Divine Worship at the Oakes and on the Cow-pasture Road, occasionally.

Schools.

The only Schools in the District are, First, that at Heber Chapel (kept by Mr. and Mrs. Horne), where the School has just increased to fifty-two; their average ages are about eight years.

Second. One at Camden, where there are from twenty to thirty children.

Third. A Private School at Major Antill's, Stone Quarry, containing five or six children.

Fourth. A Private School at (Mr. Bell's) Cabramatta.

Fifth. A Private School at the Oakes, containing about five or six children.

The number of children who attend the first-named School read the New Testament well, and know the first four rules of Arithmetic, is fourteen; of those who read the New Testament indifferently, eighteen; and twenty could not read or write.

The number of those who do not attend School in the

Parish is about seventy, half of whom, it is hoped, will be added to the School when a new School-house, which is now in progress, is completed. There are within the districts in which the present Chaplain of Narellan officiates, from 150 to 200 children who have no means of instruction, and who are so scattered, that the only place where a sufficient number could be gathered together to form a School is at Narellan; the others, as in many other parts of the Colony, must be provided, if at all, with such means of instruction as could be supplied by an itinerant Schoolmaster. The present Chaplain of Narellan is the Reverend Thomas Hassall, appointed to that charge prior to the New Act.

MULGOA.

Mulgoa, in the Hundred of Evan, is about thirty-five miles from Sydney; its population was stated in the last Census, of 1836, to consist of 446 persons, of whom 160 were returned as Convicts; 297 Protestants, 148 Roman Catholics, and one Jew.

A Church and Parsonage-house have been recently erected in the beautiful valley of Mulgoa, the former called the Church of St. Thomas; and a Clergyman of the Church of England is resident there (the Rev. T. C. Makinson), who has established a most respectable Boarding-school, attended by twelve pupils.

Both Church and Parsonage chiefly owe their erection to the praiseworthy exertions of a Native of the Colony, George Cox, Esq., and his family, aided by the Bishop from the funds placed at his disposal by the Church in England.*

* Upon this subject it may be permitted to extract the honorable mention of the progress of St. Thomas's Church, from the Fir-

The Reverend Mr. Makinson celebrates Divine Worship every day in the week at the Church of St. Tho-

Report of the Bishop to the Diocesan Committee, in June 1837, and from the Bishop's Statement to the Committee, in July 1838, the first as shewing the commencement, and the latter the approaching completion of this good work.

"At Mulgoa, (the Bishop writes) St. Thomas's Church has been raised above the foundation, chiefly through the anxious efforts of George Cox, Esq. J. P., and with equal liberality, that Gentleman offered me the choice of any portion of ground on his Estate, adjoining the Church, as the site of a Clergyman's residence, of which, on recently visiting the spot with Mr. Cox, I made a selection. It is proposed that the Clergyman stationed here should also have charge of a Classical Boarding School, and a place for a suitable residence has accordingly been provided and approved. To the Church and Parsonage here I have appropriated 100*l.* from the funds at my disposal. On the South Creek, upon a piece of land adjoining the Western Road, which Captain P. P. King, R. N., has liberally granted for that object, a Church is immediately to be built, to be served by the Clergyman from Mulgoa, to which also I have promised a gift of 100*l.*

Second, "I have the gratification (the Bishop writes) of reporting that the Church of St. Thomas, at Mulgoa, is in such a state of forwardness, that I am led to expect, before the close of next month, to receive a petition for its Consecration, together with the Burial Ground. The Parsonage House is already complete, and occupied by the Rev. T. C. Makinson, who has established a most respectable Boarding School, attended by twelve Pupils, as many indeed as he is able to accommodate. It is impossible to contemplate such an assemblage of those objects which contribute so much in England to the virtue and happiness of social life, without rendering thanks to God that He has been pleased to put it into the hearts of the Inhabitants of this District to revive upon these distant shores, the establishment of the best and finest of the Institutions of our Native Country. It is a manifestation of zeal for the maintenance of the true faith of the Gospel, with which we trust the Almighty is well pleased; it is an omen of future good, most gratifying to every well wisher to the prosperity of the Country. While the work confers honour upon Mr. George Cox, who with his family have most liberally contributed to it, in conjunction with most of the Residents in the surrounding Country, we may indulge a hope that the effect of such an example will be felt in encouraging the Settlers in other parts of the Colony to go and do likewise."

mas. On the Sunday there is only one Service, with a Sermon. His second duty on that day is at South Creek, distant eleven miles from his residence. At South Creek, a Church, to be called St. Mary Magdalene's, was nearly completed, upon a piece of ground adjoining the Cowpasture Road, which Captain P. P. King, R.N., liberally granted for that object.

Schools.

There is a School at South Creek, conducted on the principles of the Church of England, the number of children attending which, in February 1839, was twenty-nine, of whom thirteen could read and write fairly, and knew the first four rules of Arithmetic ; four could read indifferently, and the rest were learning the alphabet, and to spell.

Their religious instruction is such as is usually given in Sunday Schools attached to the Church of England.

Castlereagh.

The village of Castlereagh is about thirty-five miles from Sydney ; it is within the Parish of the same name, in the Hundred of Evan, the population of which was estimated in the Census of 1836, at 984 persons ; of whom, 203 were returned as Convicts ; 710 Protestants, and 274 Roman Catholics. There is a small Church or Chapel at Castlereagh, capable of containing about 120 persons, and a Clergyman's residence.

Penrith.

The Township of Penrith is in the same Parish, and distant from Castlereagh about four miles ; it is the station of a Stipendiary Police Magistrate ; at this place, a Church, to be called St. Stephen's, is in progress of

erection, and now nearly completed, on a portion of land given for the purpose by one of the inhabitants, (Mr. Tindal); a Clergman of the Church of England (the Rev. Henry Fulton*) is stationed at Castlereagh. He celebrates Divine Worship at Castlereagh Church, at Penrith, (at present in a building used as a Court House), and at Emu Plains, distant about five miles and a half from his residence, in the following order: on every Lord's Day Morning at the first place, and in the afternoon at Penrith and Emu Plains alternately, and once a week to the Prisoners in the Gaol (a slab building) at Penrith, and occasionally at a road-party, about twenty miles distant, stationed at a place called the Twenty Mile Hollow, on the Blue Mountain Range, in the County of Cook, for whose religious instruction no other provision is made. †

The number of persons who usually attend at Castlereagh Church is about fifty; at Penrith, occasionally fifty or sixty, and sometimes twenty; at Emu Plains, about twelve persons.

The Holy Sacrament is administered at Castlereagh monthly, the number of Communicants from three to ten.

* The Rev. Mr. Fulton arrived at Port Jackson from Ireland, on the 14th of January 1800, at the time the Rev. Mr. Johnson and the Rev. Samuel Marsden were the only Colonial Chaplains. In the beginning of May 1801, Mr. Fulton was sent to do duty at Norfolk Island, where he remained until the year 1806; from thence until the present time, he has officiated in the Colony, with the exception of a period of time following the arrest of Governor Bligh, during which he was suspended by the Provisional Government for his adherence to that Officer.

† At the end of 1838 this Gang of Convicts consisted of sixty men in irons, and thirty-five out of irons, who were employed in repairing the roads.

Wesleyans.

The Wesleyan Methodists have a place of Worship in Castlereagh, and another at the Nepean; the congregation at each place is about thirty persons.

Schools.

There is a School at Castlereagh, and another at Penrith, conducted on the principles of the National Schools in England. The number of children attending the former in the year 1838, was thirty-one; namely, fifteen boys and sixteen girls. In January 1839, there were seven children in the Castlereagh School, who could read and write well, and who understood the four first rules of Arithmetic, and were well instructed in the Church Catechism and the explanations of it. In that at Penrith, there were eight who had attained the same degree of learning.

The Roman Catholics had also a School in the Parish, but attended only by the children of one family.

WINDSOR, RICHMOND, AND CURRYJONG
DISTRICT.

The town of Windsor is distant from Sydney thirty-four miles. It is situated in the Parish of St. Matthew, partly in the Hundred of Windsor, and partly in the Hundred of Richmond: its population was estimated in the Census taken in September 1836, at 1,145 persons; of whom, 285 were returned as Convicts; 910 as Protestants, 228 Roman Catholics, and seven Jews. The whole population of the Parish of St. Matthew, at the same period, was 1,511 persons; of whom 372 were

Convicts; 1,136 Protestants, 367 Roman Catholics, and eight Jews. The Hundred of Windsor was at the same time returned as containing (inclusive of the town) 706 persons; of whom 157 were Convicts; 552 were Protestants, and 153 Roman Catholics.

The Town of Richmond was estimated in the Census of 1836, to contain a population of 982 persons; of whom 192 were returned as Convicts; 811 as Protestants, and 171 Roman Catholics.

The population of the Hundred of Richmond, exclusive of that of the Town, and of the Parish of St. Matthew, above mentioned, was estimated at the same period to contain 359 persons; of whom 159 were returned as Convicts; 257 as Protestants, and 102 Roman Catholics.

The County of Cook was estimated at the same period to contain 2,054 persons; of whom 393 were Convicts; 1,517 Protestants, 534 Roman Catholics, and one Pagan.

Windsor is the station of a Stipendiary Police Magistrate; one of the Regiments doing duty in the Colony is stationed there; there is a Military Barrack, a Court House, a Hospital, and a Gaol, the number of Persons in which, during the year 1838, was 613, and on the 1st of January 1839, twenty-seven. The Court of Quarter Sessions and the Court of Requests hold their Sessions there. There is a Church at Windsor, (that of St. Matthew) and a Chapel at Richmond, Consecrated according to the rites and ceremonies of the Church of England. The Roman Catholics have a small Chapel at Windsor, and the Presbyterians one at Richmond, and the Wesleyan Methodists one at each place.

Subscriptions have been entered into for building a Church at Richmond; and the Roman Catholics and Wesleyans are also building larger places of worship at Windsor.

There were resident in Windsor, at the commencement of the year 1839, a Clergyman of the Church of England (the Rev. H. T. Stiles) a Clergyman, of the Church of Rome (the Rev. John O'Brady), a Presbyterian Clergyman (the Rev. Matthew Adams), and a Wesleyan Minister (Mr. Wilkinson); these all resided at Windsor as a central point, and ministered to their several congregations in the surrounding districts.

The duties of the Rev. Mr. Stiles extended at the commencement of the year 1839, not only over the Town and Hundred of Windsor, but also over the adjoining Town and Hundred of Richmond; the Curryjong, which is in the County of Cook, and the Cornwallis, which is on the Banks of the River Hawkesbury between the Towns of Windsor and Richmond, for neither of these Districts was any separate provision made for the Ordinances of Religion.

The Church of St. Matthew at Windsor, is capable of containing about 450 persons, and the Chapel at Richmond, about 100. The number usually attending at the former is about 320, and at the latter sixty. The population of the Curryjong, which is in the County of Cook, consists of about 800 persons, comprised in the population of that County, scattered up and down in the gullies of the Blue Mountain Range; it is a very wild and mountainous country. That part called The Cornwallis, contains about 200 or 300 inhabitants, who are placed very thickly on the rich alluvial farms on the banks of the River Hawkesbury.

The regular duties of the Clergyman of Windsor are, two full services, one at each town on the Sunday; with a good deal of occasional duty at each place, in the way of Marriages, Churchings, Baptisms, and Burials. This, with visiting the sick at their own houses, superin-

tending a Sunday School at Richmond, and riding from one place to another, (the Towns being five miles apart,) is as much as his time and strength will admit.

His week-day duties are, a full Service at the School-house, in the Curryjong, fifteen miles from home, every alternate Wednesday, where he has succeeded in collecting a little congregation of about thirty adult persons, with the children attending the School. From this place as the head quarters, he makes pastoral visits to the people round; to facilitate which he used to sleep in the School, and proceed on horseback the next day, but this he has not found it necessary to continue.

In Windsor he has a service every fortnight at the Public Hospital, and another at a like interval in the Town Gaol; in both which places he converses with the men individually, when requisite, and distributes books and tracts among them.

The Superintendence of the Public Schools forms another very important part of his duties; there are three of these under his care, namely, at Windsor, Richmond, and the Curryjong; these he regularly visits, and examines the children.

The roads over which the Clergyman has to travel, in the performance of his duties, are very bad, particularly those on the other side of the Hawkesbury. English people would be a little astonished, if they were told that, though the mountain district has been settled, and partly cleared, for twenty or thirty years, yet all that has been done in the way of road-making is, that a few of the forest trees have been cut down, here and there, so as to leave room for a cart to pass between those that remain; carts and drays pass pretty frequently, and thus, by degrees, a track is worn, by

which every one travels. As soon as this has become impassable, another similar one is used by the side of it; and these are the Mountain Roads. Nothing in the way of metalling has ever been done to them, or is likely to be done. There is no bridge across the Hawkesbury; and though there is a punt, it scarcely ever is used, so that the river must always be forded, which is just practicable, though far from agreeable. These things, together with the scattered character of the Mountain Population, make travelling, and pastoral visitation by the Minister, a work of great fatigue.

Presbyterians.

At both Windsor and Richmond there is a Presbyterian Congregation, under the Ministry of the Reverend Mathew Adam, a Clergyman of the Church of Scotland in connexion with the Synod of New South Wales. Their place of worship is at the former place, in the Court-house, which is lent to them for the purpose on Sundays; at the latter place, in a small cottage built by a Member of the Church (Mr. George Bowman), capable of containing eighty persons. The number of Presbyterians who usually attend Divine Worship at Richmond is from thirty to seventy, and the same at Windsor; the number of Communicants at both places, taken together, fifteen.

Roman Catholics.

The number of the Roman Catholic Congregation who generally attended their Place of Worship, in the year 1836, was reported at 250.

Wesleyans.

The Wesleyan Chapel at Windsor, is capable of containing about 150 persons; the numbers usually attend.

ing is about 100. The Chapel at Richmond is capable of containing about 100, the number usually attending is 70.

Schools.

The Primary or Parochial Schools, conducted on the principles of the National Schools in England, were as follow : at Windsor, at Richmond, and at Curryjong.

The number of children attending the School at Windsor, in 1838, was fifty-one, viz. thirty-one boys and twenty girls.

At Richmond, eighty-one, viz. forty boys and forty-one girls.

At Curryjong, thirty-eight, viz. twenty-two boys and sixteen girls.

In March 1839, there were at the Windsor School, of those who could read the New Testament correctly, write fairly, and understand the first four rules of arithmetic, eleven ; at Richmond sixteen ; and at the Curryjong ten.

Of those who could read the New Testament, and write indifferently, at Windsor eighteen, Richmond fourteen, Curryjong fourteen.

Of those who could neither read nor write, at Windsor twenty-two, at Richmond twenty-six, at Curryjong fifteen.

These are the three classes into which the children are divided : the Religious Instruction given in each is as follows :

First Class.—Reading the Old and New Testament, the Church Catechism broken into short questions, and the Chief Truths of the Christian Religion.

Second Class.—Portions from the New Testament, Church Catechism, and Chief Truths.

Third Class.—Oral instruction in the Church Catechism.

The instruction not of a religious kind given in these Schools, includes writing, arithmetic, from the "Tutors Assistant," in which some of the elder children are conversant, with all the common Mercantile Rules as far as Vulgar and Decimal Fractions, Geography and English Grammar; some of the boys in Windsor have learned the rudiments of Latin, but this is not in the regular routine of the School. In all the Schools the Afternoon is devoted by the girls to needlework, in which they are instructed by the daughters of the respective School Masters, except in the Curryjong, where the Master is unmarried.

Presbyterians.

The Presbyterian Juvenile School at Windsor, contained in 1839, sixty-five children; the Sunday School in connexion with the Synod at Windsor, from ten to twelve, and at Richmond the same number.

The Presbyterian Clergyman at Windsor also instructs a few pupils in the higher branches of education; and at Richmond there are two or three small private Schools, not formally connected with any particular denomination.

Roman Catholics.

The Roman Catholic School at Windsor was returned in 1838, as containing 100 children; namely, 67 boys, and 37 girls.

Wesleyans.

The Wesleyans have a Sunday School at Windsor, and the number of Children on the books was fifty.

PITT TOWN AND THE HAWKESBURY
DISTRICT.

Pitt Town is a parish comprised within the Hundred of Windsor, and is five miles from the town of Windsor. Its population, according to the Census of 1836, was 467 persons, of whom ninety-six were returned as Convicts; 374 Protestants, ninety-two Roman Catholics, and one Pagan. It is the station of a Clergyman of the Church of England (the Reverend J. G. Keane, formerly resident at Bathurst). He resides at Wilberforce, in the adjoining county of Cook, seven miles distant from Pitt Town; and until the commencement of the present year, his Stations for performance of Divine Worship were at Pitt Town, Freeman's Reach on the river Hawkesbury, seven miles from Pitt Town, Robert's Bridge, distant five miles, Sackville Reach, fourteen miles, and two Stations on the Colo River, seven miles apart, the nearest, twenty-five miles by land from Pitt Town, over a rocky precipitous country, or by water, about 40 miles, on the Macdonald River, Lower Station, forty-three miles from Pitt Town, Upper Station sixty miles, on the Lower Hawkesbury, First Station, twenty miles, Second, forty miles, Third, forty-six miles from Pitt Town. The route by land is over a rocky precipitous country, to the First Station the distance is the same as by water, to the Second, twenty miles, to the Third there is no land-communication. Lower down the Hawkesbury than this, the inhabitants live much apart, the land being only in patches between the rocks. He was therefore obliged to visit all along, and to have Stations from time to time, where he could collect two or three together, for a distance of about fifty miles

from the Third Station, above noted, to Pitt Water, at the mouth of the river. To these stations there is no land communication. For the proper performance of such duties, the utmost exertions were inadequate; and the Bishop, as soon as he had it in his power, which was not until the beginning of the year 1839, appointed another Clergyman, the Reverend Mr. Edmonston, to the duties on the Colo and Macdonald Rivers; leaving the Hawkesbury, from Sackville Reach to the Third Station, under the care of Mr. Keane.

Mr. Edmonston resides twenty miles from Pitt Town, on the River Hawkesbury, having charge of the districts of the Colo and Macdonald Rivers (branches of that River), and of the duty of administering the Ordinances of Religion to the Settlers dispersed on the banks of these rivers and of the Hawkesbury. (The River Colo divides the Counties of Cook and Hunter, and the Macdonald the Counties of Hunter and Westmoreland.)

Presbyterians.

A Presbyterian Clergyman (the Reverend Mr. Cleland) resides at Pitt Town, and ministers to a Congregation, at Portland Head, of from thirty to fifty persons, where there is a small Chapel capable of holding about one hundred persons.

Roman Catholics.

The Roman Catholics have a weather-boarded Chapel on the river, near the Second Station, and their Clergyman resident at Windsor occasionally visits the Stations and officiates at Portland Head.

Wesleyans.

A Methodist Minister (Mr. William Schofield) officiates on the Lower Hawkesbury, his principal station

being at Sackville Reach, five miles from Pitt Town, where is a small weather-boarded Chapel, built by subscription, chiefly from members of the Church of England, formerly used for the joint service of that Church and the Methodists; an arrangement which has now ceased, the Methodists retaining possession of the building, and the Clergymen of the Church of England celebrating Divine Worship in the Barn of a private settler. The Methodist Congregation consists of about eighty persons.

Schools.

There is a School, under the superintendence of the Clergyman residing at Pitt Town, under the care of Mr. and Mrs. Gow, both of the Church of England; the number of children belonging the School, in March 1839, was fifty-four, and the average attendance forty-four. The first class contained about twelve, who could read the Testament tolerably well. They learn Geography and History, and write fairly. Some of this class were in the Rule of Three, the rest in Addition. Such as are of the Church of England, which they are, with the exception of one, learn the Catechism. The first class learn, besides, an Explanation of the Catechism, with Scripture Proofs, published by the British Tract Society. A Sunday School has lately been established by Mrs. Keane, under the immediate care of Miss Ford, a young woman of Wilberforce, in conjunction with Mrs. Gow, where the children are instructed as usual in those Schools. Most of the week-school children attend the Sunday School. The second class containing about twenty, read the Testament and write, but indifferently. The third class spell. The rest learn their letters.

The first and second classes are examined weekly by the Clergyman, and their books inspected by him. There is also another School at Pitt Town under the care of Mr. Wood of the Church of England, the course of Instruction the same. The number on the books was forty-four, and the average attendance thirty. First class about nine, Second about fourteen, Third class the remainder. This School is not doing so well as that at Wilberforce, the master being eighty years of age; He has been for very many years engaged in the duty, and whatever education is possessed by any of the settled population in the whole of the district, may be traced to Mr. Wood and Mr. Gow, under the good and zealous care of the Rev. Mr. Cartwright; it would be a harsh measure therefore, now he is grey headed, to dismiss him, to poverty and misery, from a situation on which he is wholly dependant; for it is to be regretted no retired allowance can be obtained for this old servant. At Pitt Town, a Sunday School is under the immediate care of Mrs. Keane. There is another School at Sackville Reach, under the care of Mr. Cotton, a Methodist, the course of Education the same. First class of about six could read, write, and cipher, some in the Rule of Three; the average number in attendance at the School twenty-seven. At the Second and Third Stations, on the Hawkesbury, a Schoolmaster, Mr. Penton, of the Church of England, attends each on alternate days. The attendance is very scanty, from the very scattered state of the population, and the difficulty of communication; the progress was consequently very slow. Mr. Keane put in train two Schools, assisted, indeed almost supported, by the Diocesan Committee, on the Colo, and one at the First Station on the Hawkesbury, for which masters are wanted.

Proposals have been made for the establishment of a Church of England School at Robert's Bridge, and two acres of land have been given for the purpose.

A School-house had been erected at Freeman's Reach and a School established under the the care of a Romanist, but being a very drunken man, the parents became dissatisfied, and the School was broken up. Those who attended it are now grown up, or are too much settled in work, to attend again: nor are there a sufficient number of children as yet old enough to form a School; but a Master and Mistress would in the course of a year or two be required. A school which had been established at Mr. Cleland's Church, is about being re-established, the number attending being about forty. Mr. Anderson, a Presbyterian, the former Master, who had resigned for the purpose of entering into business, having resumed his duties. This School was originally established by the Church of England. There is no School on the Lower Hawkesbury, nor could a fixed School be made available to such a scattered population.

COUNTY OF NORTHUMBERLAND.

The County of Northumberland was computed in the Census of 1836 to contain a population of 5,016 persons, of whom 1,978 were returned as Convicts; 3,601 as Protestants, 1,398 Roman Catholics, eleven Jews, and six Pagans.

Brisbane Water.

Brisbane water, the nearest station in the County of Northumberland to Sydney, at which a Clergyman of

the Church of England is resident, is situated in the Southern portion of the County. It is distant from Sydney by land about seventy miles, and by the Sea Coast about thirty-three miles. It is the station of a Stipendary Police Magistrate. The Rev. Edward Rogers has been appointed to the charge of this district, and subscriptions have been entered into for the erection of two Churches, in consequence of the population being so situated that no single spot could be fixed on convenient for all.

Divine Worship is at present celebrated in a little temporary slab Church at Mangrove, thirty miles from Brisbane Water, and at five private residences within the District. First, at the residence of (Mr. Robert Henderson) distant twelve miles from Brisbane Water; Second, at Mr. Donnison's, distant six miles; Third, at Mr. Mann's, distant one mile and a half; Fourth, at Mr. Ferguson's, eight miles from Mangrove; and Fifth, at Wygong ten miles from Brisbane Water.

Every Lord's Day morning, excepting when he is at Mangrove, the Clergyman preaches at Mr. Henderson's; the Road is through the Bush, made by the people only in going from one place to another, and in general bad, being rugged and swampy, especially three or four miles of it, which is on the top and side of a Range of High Hills. The Congregation at this place is small, owing chiefly to the Service being held at a private house, whither few people only like to go.

On alternate Sundays in the afternoon, the Clergyman performs duty at Mr. Donnison's, and Mr. Mann's; the Congregation is not very large at either, owing to his preaching in this part of the district at two places, for want of a central place; every sixth Sunday, he

preaches at Mangrove in the morning ; the congregation there is about 50 ; and in the afternoon, at the house of Mr. Ferguson, the Congregation there is not above twenty ; to Mangrove Church the road is only a path, in some places hardly visible, through the Bush, where there is no cultivation, nor an inhabitant ; a great part of it is also exceedingly rugged and Mountainous.

About every third week, on a week day, he officiates at Wyong, where there are four settlers' establishments. It is ten miles from Brisbane Water, having a Cart Road to it.

Presbyterians.

A Presbyterian Clergyman (The Rev. Malcolm Colquhoun) in connexion with the Synod of New South Wales, resides near Mr. Henderson's, who it is understood was about to leave, not being able to obtain a Congregation in the District.

Schools.

As yet, there is no School of any kind in the District ; but a house is in progress of erection at Brisbane Water, for that purpose ; there are about twenty Protestant children in the Neighbourhood capable of learning, and none, or but few of them, can read ; a School is also much needed at Mangrove, and is in contemplation of being established by the Clergyman ; want of funds being the only cause preventing its immediate Establishment. Two Schoolmasters are required for this District.

NEWCASTLE.

The Town and Port of Newcastle is situate at the mouth of the River Hunter, and distant from Sydney by the Sea

Coast, about seventy miles to the North. It is now the Station of a Stipendiary Police Magistrate, and was formerly a Penal Settlement, chiefly for Convicts under Secondary Sentences from the Colonial Courts, who were employed in the Coal Mines, near the Town, now worked at the expense, and for the exclusive benefit of the Australian Agricultural Company; and in constructing a Breakwater near the entrance of the Port.

The population of Newcastle was estimated in the Census of 1836 at 704 persons, of whom 426 were returned as Convicts; 509 Protestants, 191 Roman Catholics, one Jew, and three Pagans.

The Prisoners' Barracks are now used as a Stockade or place of confinement for the Convicts, attached to an ironed gang employed in constructing the Breakwater, and include also a Barrack for a Detachment of Military in charge of them. The number of these Convicts at the end of the year 1838, was 117 in irons, and 41 out of irons. There is a Gaol, the number of Prisoners in which during the year 1838, was 964, and on the 1st of January ninety-six. To the Gaol is attached a Factory for Convict Women of the Hunter's River District, the number of whom during the year 1838 was 507, and also a Hospital.

There is a small Church called Christ Church, and a Clergyman's Residence, the former very much out of repair. The Church is capable of containing about 300 persons; Divine Worship is celebrated there, twice on every Lord's Day, (except on four Sundays, when the Clergyman is absent on other duties,) and on Good Friday and Christmas Day: the number who usually attend at the Morning Service is about 230, and in the afternoon, 40; the average number of Communicants six; Divine Worship

is also celebrated on the same Sundays, and Holy Days in the Prison of the Stockade ; three times in each week at the General Hospital ; and once a week at the Gaol ; by the same Clergyman, once a month (on Saturday afternoon) at Welland Park, ten miles from Newcastle, on the Maitland Road, in a building recently erected for a Magistrates' Court ; and once a quarter he officiates on the Lord's Day at Clarence Town on the River Williams, forty miles from Newcastle, at the private residence of a Settler.

Roman Catholics.

In the Town of Newcastle, there is a Place of Worship lately opened for the Roman Catholics, in which the Rev. V. Dowling officiates.

Schools.

There is one Primary School in Newcastle, conducted nearly on the usual System of the National Schools, under the charge of Mr. A. Flood, and his Wife ; the latter of whom teaches the Girls needle-work ; it contains twenty-two boys, and twenty-four girls. There is also a Sunday School conducted by the same Teachers, which is attended by ten boys and seven girls. Both Schools are visited by the Clergyman of Newcastle, being under his superintendence ; the former of them has recently been improved in its usefulness, by the permission granted to the wife of the Master to take private Pupils, and to the Master himself to teach Geography, History, &c. to the children, receiving an additional Head Money, under the direction of the Bishop.

A Boarding School for Young Ladies has also lately been opened in Newcastle, under the Superintendence of Mrs. Jay.

From the well-known salubrity of the air of Newcastle, the Port of the Hunter, and from the circumstance of its being so easy of access, either from Sydney, or from Maitland, by the Steam Boats, which ply almost daily, it has been for some time past in contemplation, to found a Grammar School in that Town; but although it is generally acknowledged, that such an Institution would be highly desirable, the proposal has not yet been carried into effect.

Of the children attending the National School whose average age is eight, the eldest being thirteen, the youngest between three and four. Eleven can read the New Testament well, write fairly, and are pretty well acquainted with the first four rules of Arithmetic; seven can read the New Testament and write, but indifferently, and are not so far advanced as the other eleven; thirteen others can repeat the Lord's Prayer, the Creed, and Ten Commandments; the remaining twelve, who are between three and four years old, repeat the Lord's Prayer. All these children are regularly examined by the Clergyman in the Church Catechism, both simple and in broken questions, instructed in the duties of Religion, and exhorted, from time to time, in a manner suitable to their tender age.

The present Chaplain of Newcastle is the Rev. C. P. N. Wilton, who was appointed to his charge in 1831, before the New Act.

MAITLAND.

The Town of Maitland is situate on the River Hunter, about three miles from the Village of Morpeth, at the head

of the Navigation of that river, and seventeen and a half miles by land from Newcastle, which is at the entrance.

The population of the Town of Maitland was estimated, in the Census of the year 1836, at 1,163 persons, of whom 347 were returned as Convicts; 788 as Protestants, 365 as Roman Catholics, 8 Jews, and 2 Pagans.* It is the Station of a Stipendiary Police Magistrate, the Court of Quarter Sessions, and Court of Requests hold their Sessions there, and a Gaol on an extensive scale, which is understood to be intended for the General Gaol of the Northern District, is in progress of erection; two road gangs are within the District, one stationed at Morpeth, or Greenhills, and the other at Harper's Hill; the number of Convicts in the former, at the close of the year 1838, was ninety-seven; viz. eighty-three in irons, and fourteen out of irons; at the latter, ninety-one, viz. ninety in irons, and one out of irons, each under charge of a detachment from one of the Regiments doing duty in the Colony.

Two Clergymen of the Church of England are now stationed at this rapidly rising and important town; one at East Maitland, and the other at West Maitland; and a Church and Parsonage are in progress of erection at each place; the Church at East Maitland to be denominated St. Peter's, and that at West Maitland, St. Mary's.

At the time of the Bishop's visit to East Maitland, in January 1837, Divine Worship was celebrated in a School house erected by the Church and School Corporation, and at West Maitland, in a School-house lent for the pur-

* Some error, at present unexplained, must have taken place either in the account of the inhabitants in the year 1833, or in that of 1836; in the former of which the whole population was stated to amount to 1,456 persons, and in the latter only to 1,163; during the intervening period however, Maitland had increased in a greater proportion than any town in the Colony, Sydney excepted.

pose by Richard Jones Esq., Member of Council, and a Member of the Diocesan Committee.

Towards the Church at East Maitland, the Bishop appropriated the sum of 100*l.* from the funds placed at his disposal by the Societies in England, and 150*l.* towards that of West Maitland. There is a Glebe at East Maitland, but none at West Maitland; the Bishop has offered a further grant of 150*l.* for the purchase of a suitable allotment there, as the site of a Clergyman's residence.

In the upper Districts of the Hunter, in the Counties of Northumberland and Durham, liberal contributions have been promised for no less than five Churches: The foundation stone of one of these, that of the intended Church of St. Paul, at Paterson, on the River of that name, was laid in the year 1837; the Parsonage-house is doubtless now completed; the others at Wittingham, at Glendon, at Vane, and at Scone, it is hoped, are by this time also in progress.

Respecting these Churches, and the spirit which is happily now moving on the waters of these distant Districts, the Bishop writes: * "Very favourable demonstrations have been made of receiving subscriptions for a similar purpose at other Stations in this District; they are however in general so little advanced towards maturity, that I may with propriety abstain from enumerating them until after my intended visit to this neighbourhood, shall have enabled me to form a more correct judgment of the sufficiency of the people's pecuniary means to second what is obviously their earnest, and almost their unanimous desire. On the lower part of the Hunter, at Woodlands, Hinton, and Raymond Terrace, and at Clarence Town on the Williams, Meetings have been held, Subscriptions raised, and Propositions made for the erection of Churches, &c. At the first named of

* Second Report of Diocesan Committee.

these places, the proceedings have actually commenced, and at all the rest I am persuaded that nothing is required but some further combination among the inhabitants, and ability on my part to provide them with resident Clergymen, and the Waters of that Stream will speedily reflect the images of numerous Spires erected along its Banks. At Morpeth, by almost a rare instance of private resources devoted to the promotion of a public benefit, E. C. Close, Esq., Member of the Legislative Council, has proceeded quietly but steadily in the erection of a Church upon his estate. It is a handsome and capacious brick building, cased with stone, and is designed to have a tower of corresponding dimensions, which from the commanding site on which it stands, will form a fine object over a large extent of country. The Committee are aware that this Township being at the head of the navigation of the Hunter, a considerable population is very rapidly collecting, to whose best interests the donation which Mr. Close is making of a Church, with a School-house already erected, will contribute, it may be hoped, in a most essential degree; sufficiently so, I trust, to recompense him for the expense and labour which he has incurred in these undertakings."

East Maitland.

Until the year 1834, no Clergyman was stationed nearer to this place than Newcastle, the whole of the vast District of the Hunter River being dependent for religious ordinances upon the occasional visits of the Clergyman of that place. The arrival in the Colony of the Rev. G. K. Rusden, however, enabled the Bishop to supply, in some degree, so lamentable a deficiency. To his charge was committed the whole of that District; and some estimate may be formed of the laborious zeal with which he performed his duty, from the fact that within the first six months of his

appointment, he officiated at ninety-two Services, and rode nearly 3,000 miles, within the first year, in the performance of his Duties; when it is considered too, that Mr. Rusden's habits from early life had been of a studious and scholastic kind, and that he was in declining age; the excessive fatigue of such labours, in a climate frequently most oppressive, from the prevalence during the summer season of a hot wind, resembling the sirocco of Africa, cannot be too highly estimated. The accident of his horse falling upon him, soon rendered him unequal to these duties; it was not however until the close of the last year, that the increase in the number of Clergymen at the disposal of the Bishop, admitted of the extensive labours performed by him being divided. His duties are now confined within a narrower circle; but naturally increase with a growing population, and the happily widely spreading influence of his permanent residence in the midst of it. The small Chapel in which he officiates, which will contain about 100 persons, is full every Sunday, and several of the Congregation are compelled to stand during the Service; the Church now in progress, will, it is expected, barely afford room for the increasing population.

Besides East Maitland, Mr. Rusden has charge also of Morpeth, and of West Maitland, and of the Paterson during the occasional absence on distant duties of the Reverend Mr. Stack, and of part of the Wollombi, and visits the Prisoners in the Stockade weekly.

West Maitland.

The Clergyman at West Maitland, the Rev. Wm. Stack,*

* He receives the highest Stipend allowed by the Local Act, of 200*l.* a year, and consequently must have produced the Signatures of 500 adult persons expressing their desire to attend his Church.

performs Divine Service on the morning of every Lord's Day, except those hereafter particularized; after Service he proceeds to the Township of Paterson, at the distance from Maitland of fourteen miles, and there officiates.

On one Sunday in every month he performs Divine Service at Glendon, which is twenty-four miles from Maitland, and at Patrick's Plains, which is five miles from Glendon; once in the Quarter he proceeds up the Hunter River, after officiating at Patrick's Plains and Glendon, and does duty at the following places, Ravensworth, which is about fifteen miles from Glendon, St. Heliers, twenty-two from Ravensworth, Cressfield, eighteen from St. Heliers, Page's River, seventeen from Cressfield, St. Aubin's, twenty-two from Page's River, Aberdeen, six from St. Aubin's, Muscle Brook, eight from Aberdeen, Merton, thirteen from Muscle Brook, Warland Hills, eight from Merton, at Jerry's Plains occasionally, which is nine miles from the last Station, at Cheshunt Park, seven; at Cockfighter's Creek, which is four miles from Cheshunt Park, he has been directed to officiate, but has not yet succeeded in collecting a Congregation, and at Wollombi, eleven from Cockfighter's Creek.

Throughout the whole of this District, which is 100 miles in length, he is the only Clergyman of the Church of England; but there are five Stations anxious to obtain the benefit of a resident Clergyman; and at another, Paterson, a Parsonage-house for his reception was almost completed in March last, and is now doubtless completed.

There is one ironed gang and one road party within the District; the first of which the Clergyman of West Maitland visits once in every fortnight, the second once in every month.

Presbyterians.

Two Presbyterian Clergymen are stationed at Maitland, The Reverend Thomas Blain, in connexion with the Synod, and The Reverend John Gregor, in connexion with the Presbytery.

Mr. Blain officiates in a temporary wooden building, built by the Presbyterian Inhabitants for the purpose, and calculated to contain 150 persons. The average number who attend is fifty, and the number of Communicants thirty-six. He also officiates at Harper's Hill, at the Stockade there, in the afternoon of the first Sunday of every month, when the average attendance is sixty, composed of the Convicts in the ironed gang, Soldiers, and free Settlers of the neighbourhood; at Bowthorne, on the River Paterson, in the afternoon of the second Sunday of every month, where the average attendance is thirty; at Morpeth, in the afternoon of every third Sunday of the month, in the School-house erected there, by Mr. Close, average attendance twenty-five; and at Dunmore, on the North side of the River Hunter, in the afternoon of the fourth Sunday in every month, in a building used as a School-house during the week, and for Divine Worship on the Lord's Day; it is built substantially of brick within the last year, half the expense having been borne by a private Settler, (Andrew Lang, Esq.), and the other half by the Government; the average attendance at this last place is seventy.

A Church is in progress of erection, under the charge of Mr. Gregor.

Mr. Gregor officiates at Paterson and Morpeth (or Greenhills) to a Congregation of from sixty to one hundred persons.

There is also a Presbyterian Church at Patrick's Plains, recently erected under the provisions of the Local Act, and a Minister's residence attached, of which the Reverend Irving Hetherington, in connexion with the Presbytery, is the Minister.

The Church, in size, is forty feet by thirty, holds 200 sittings; and the average attendance is from fifty to one hundred.

Roman Catholics.

A Roman Catholic Church has been erected in East Maitland, it is capable of containing about 450 persons; the number generally attending, in the year 1836, was reported to be 200. During the year 1838, two Clergymen of the Church of Rome, viz. the Rev. J. V. Dowling and the Rev. Edward Mahony, were also stationed at Maitland, and the Rev. John Lynch at Patrick's Plains.

Wesleyans.

A Local Preacher of the Methodists resides at Maitland, and there are Dissenters of various Denominations, but without separate Places of Worship.

PRIMARY OR PAROCHIAL SCHOOLS.

EAST MAITLAND.

In March 1839 there were forty-seven children in the Primary or Parochial Schools at East Maitland, of whom nine could read the Testament correctly, and

two write fairly; three understood the first four rules of Arithmetic; eight read the New Testament and wrote, but indifferently; and thirty could neither read nor write.

WEST MAITLAND.

The number of children attending the West Maitland School was sixty-seven, of whom nineteen could read the New Testament, nine wrote fairly, six understood the first four rules of Arithmetic, fourteen read indifferently, and nineteen wrote indifferently, twenty could neither read nor write.

Morpeth.

Nor must mention be omitted of a most interesting Sunday-school at Morpeth, which was visited by the Writer of these Observations in January of the year 1838, attended by twenty-seven children, of whom three or four formed a part of the family of E. C. Close; Esq., also attended by the children of other respectable persons residing in the neighbourhood; who conduct the School on the principles of the Church of England, offering by their happy example in taking their own children to the School, (which is worthy of all praise,) the strongest argument to their poorer neighbours, who were found backward, to do likewise. The children of the first class were examined on the Parables of the Lost Sheep, the Lost Money, and the Prodigal Son, and answered the questions put to them with great readiness and intelligence; especially four of the elder children,

whose ages varied from nine to twelve years. All of the children appeared to know Watts's First Catechism; and most of the younger, from three to six years of age, repeated some of Watts's Hymns and the Lord's Prayer.

The School was opened on the 4th of December 1836, under the following management;—E. C. Close, Esq. M.C., President, Mr. J. Lewis, Mr. G. A. Lloyd, Superintendents, and two Male and two Female Teachers. The number of children, from the commencement, have varied from sixteen to twenty-seven, the average number who attend is from eighteen to twenty.

There is also at Morpeth a very interesting Establishment for Young Ladies, under the charge of Mrs. Luke, a member of the Church of England. The number of pupils, in 1838, was twenty-five, between the ages of seven and fifteen.

Presbyterian Schools.

There is a School, under the care of the Synod in West Maitland, taught in the Scots Church by Mr. James Glen, late of Edinburgh College, who is a Presbyterian of the Church of Scotland.

The number of children in attendance, in March 1839, was twenty-six, eighteen of whom could read the New Testament, six could read it indifferently, nine wrote well, and understood something of Arithmetic, three wrote indifferently, Religious instruction was given by Catechetical examination, on a portion of Scripture read daily.

At Patrick's Plains there was a School opened in 1838, by Mr. Henry, in connexion with the Church of Scotland; who commenced with the remaining Children

of a School formerly existing there, but now gone to decay, established by the Church and School Corporation.

Mr. Henry's School was visited in January 1838, it was then recently opened, and there were eight children from five to twelve years of age; the number in 1839 was unknown.

Roman Catholic Schools.

The Roman Catholic School at Maitland contained, according to the official return, during the year 1838, sixty-two children, of whom thirty-eight were boys and twenty-four girls.

COUNTIES OF DURHAM AND BRISBANE.

Butterwick and Seaham.

A Clergyman of the Church of England has been recently appointed to these Parishes, which are on the North side of the River Hunter, the Rev. G. A. Middleton, who resides at Hinton, and visits the Districts of the Williams and Paterson Rivers, but the result of his labours is at present unknown.

Presbyterians.

At Invermein and at the Paterson, Presbyterian Clergymen, in connexion with the Presbytery, were also stationed, viz. the Reverend George Anderson to officiate at Dart Brook and Muscle Brook, and the Reverend William Ross to officiate at Clarence and on the William's River; but the number of their Congregations is unknown.

Schools.

There is a School at Dunmore taught by Mr. John Whitelaw, late of Glasgow College, a Presbyterian of the Church of Scotland. The number attending the School in 1839, was seventy, of whom twenty could read the New Testament; twenty-two read it indifferently; five wrote well, and understood something of Arithmetic; twelve wrote indifferently; twenty-two could read a little in the Primer; six could not read.

The School opens and closes by Singing and Prayer every day; a Bible-lesson is also taught upon the Training system. Portions of Watts's Hymns and Catechism are committed to memory every week.

A Sabbath-school is regularly taught, and well attended.

 COUNTY OF GLOUCESTER.

The County of Gloucester was computed in the Census of 1836, to contain a population of 854 persons, of whom 524 were returned as Convicts; 628 as Protestants, 222 Roman Catholics, three Jews, and one Pagan.

In this County, the only station at which there is a Church, or a Clergyman of the Church of England, is at Port Stephens, the Principal Station of the Australian Agricultural Company; but at Clarence Town which is on the River Williams, and within the County of Gloucester, Subscriptions have been entered into for building a Church; and in 1838, the Diocesan Committee voted a Sum of Money for building a School there, and

the Clergyman of Butterwick and Seaham, the Rev. Mr. Middleton, and a Presbyterian Clergyman (the Rev. William Ross) in connexion with the Presbytery, officiated there; but the number of their Congregations is not known.

PORT STEPHENS.

Port Stephens is distant from Sydney, by the Sea coast, about eighty miles to the North; it is the Station of a Stipendiary Police Magistrate, and the Station of the Australian Agricultural Company: through the munificence of the late Superintendent, Sir Edward Parry, a neat Church has been erected at Stroud, distant from Carrington, which is at Port Stephens, about seventeen miles to the North, and a Clergyman is provided with a Stipend and Residence by the liberality of the Company, and every necessary provision is made for the due celebration of Divine Worship. The Church is capable of containing 200 persons; Divine Service is performed in it twice on one Sunday in the month, the average attendance on those occasions is 130 in the morning, and seventy in the afternoon.

At Booral, another Station of the Company, distant from Carrington, about twelve miles to the North, there is a neat temporary Chapel where the Clergyman officiates one Sunday in four; it will contain eighty persons; the usual attendance in the morning is thirty-five, and in the afternoon, twenty-one.

At Carrington, the building used for Public Worship will contain 150 persons; but the population of Car-

rington is small, and the Congregation is about thirty in the morning, and twenty in the afternoon.

The Chaplain performs Divine Service there on two Sundays out of four. The average number of Communicants at Carrington was from seven to eleven, at Booral seven, and at Stroud seven.

The present Chaplain is the Rev. W. Cowpèr, a Native of the Colony, the son of the Rev. W. Cowper, of Sydney, to whom belongs the twofold honour of having devoted his valuable life to the Church, and of giving to it a son every way worthy of such a Father;—the first fruit of the Sons of Australia, devoted to the service of its Sanctuary.

COUNTY OF MACQUARIE.

There was at the commencement of the year 1839, but one Station within the County of Macquarie, at which there was a Church or Clergyman of the Church of England, viz. at Port Macquarie.

Port Macquarie is distant from Sydney by the Sea Coast about 200 miles to the North. It is the Station at which those Convicts are kept who for various reasons, but chiefly from having been of a superior class in life, or being invalids, or cripples, are considered improper for ordinary service amongst the Settlers.

There were in February 1838, 627 of these persons in Government Employ; and on loan to Settlers in the District, 236, and in the Factory were 24 Women.

The mode of their classification and distribution was as follows:

COUNTY OF MACQUARIE.—PORT MACQUARIE. 217

CROWN PRISONERS IN GOVERNMENT EMPLOY.—DISTRICT PORT MACQUARIE.

Classification.	Distribution.	No.	
Specials..... 102	Clerks, Police, Superintendent of Convict Gaol, and Factory ..	6	
	Constables and Messengers . . .	21	
	Overseers of Prisoners' Barracks, and Invalids, &c.	2	
	Do. of Road Parties and Ferries	2	
	Do. of Madmen, and Gate Keepers	8	
	Royal Engineers Department:—		
	Clerks and Overseers	9	
	Labourers.....	10	
	Boats Crew.....	1	
	Iron Gang	10	
	Light Gang, incapable of Work from Sickness.....	14	
	Hospital Attendance	4	
	Labour on Roads	15	
	Effective Labourers 96	Royal Engineers Department ..	55
		Roads and Iron Gang.....	25
Boat's Crew and Flagstaff.....		16	
Invalids..... 338	Royal Engineers' Department ..	20	
	Labour on the Roads	28	
	Boat's Crew	1	
	Iron Gang	13	
	Light Gang, incapable of any work	276	
Cripples..... 64	Royal Engineers' Department ..	1	
	On Roads	3	
	Boat's Crew	1	
	Iron Gang	2	
Insane 27	Incapable of Work.....	57	
		<u>627</u>	

CROWN PRISONERS ON LOAN.		IN THE FACTORY.
Specials	67	Twenty-four Women, chiefly Insane, Invalids, and Incurri- gibles, from the Factory Parramatta.
Invalids	156	
Cripples	13	
	<u>236</u>	

The population of the County of Macquarie was estimated in the Census of 1836 at 1,300 persons, of whom 936 were returned as Convicts; 898 as Protestants, 376 Roman Catholics, 24 Jews, and 2 Pagans.

The population of the Town of Port Macquarie also included in that of the County, was returned at the same period as consisting of 820 persons, of whom 667 were Convicts; 542 Protestants, 253 Roman Catholics, 24 Jews, and 2 Pagans.

Port Macquarie is the Station of a Stipendary Police Magistrate, and of a detachment from one of the Regiments doing duty in the Colony. There is a Gaol, and a new one building, a Hospital, and a Military Barrack, and a Church denominated St. Thomas' Church.

The Church of St. Thomas, which is the only place of Worship in the District, is capable of containing 600 persons. Divine Worship is celebrated there twice on the Lord's Day, and on the usual Fast and Festivals of the Church. The average number who attend is 250 persons, besides which the Clergyman officiates at the Hospital, Gaol, and Barrack once in a fortnight on a week day at each.

The only Minister of Religion in the County or District is the Rev. John Cross, a Clergyman of the Church of England, who has held the appointment of a Chaplain in the Colony from the year 1818.

Schools.

The only Public School in the District is the Primary School at Port Macquarie: the Master and Mistress, Mr. and Mrs. Reed, are both of the Church of England. The number of children in attendance in February 1839, was twenty-nine, viz. sixteen boys and thirteen girls, their average age seven years.

Six, comprising the First class, could read the New Testament well, and were acquainted with the first four rules of arithmetic.

Five, forming the Second class, could read the New Testament and write, but both indifferently.

The remaining eighteen are of the infant class.

The Religious Instruction of the children of the First class consists of the Church Catechism broken into short questions, and Mrs. Trimmer's Teacher's Assistant.

Second Class. Church Catechism, Collects, Hymns, &c.

Third Class. Lord's Prayer, Hymns, &c.

There is a private School at Port Macquarie in the house of Major Kemp, educated by one of the Convicts. The young gentlemen are well instructed, and have advanced in Algebra far enough to give solutions in Simple Equations, have gone through the three first Books of Euclid, and construe from Ovid, Virgil, and the Greek Testament, and are also instructed in Drawing and Surveying.

COUNTIES OF BATHURST, WESTMORELAND,
COOK, AND WELLINGTON.

Town of Bathurst.

The Town of Bathurst, which is situate in the County of the same name, is about 114 miles distant from Sydney to the West. It is the Station of a Stipendiary Police Magistrate, and of a detachment from one of the Regiments doing duty in the Colony. There is a Gaol, the number of prisoners in which, on the 1st of February, 1839 was twenty, a Hospital, a Military Barrack, and a Factory or place of confinement for female Convicts;

the number of Women in which during the year 1838 was 205; the Courts of Quarter Sessions and the Court of Requests, hold their Sessions there. It is the only place within the County of Bathurst, and the nearest station beyond those of Windsor, Pitt Town, and the Colo and Macdonald, where there is a Clergyman of the Church of England; and at present the farthest West in the Colony where there is a Clergyman, except the Missionary Station at Wellington Valley, which lies in the Northern angle of the County of Wellington.

The Population of the County of Bathurst was estimated in the Census of 1836, at 1,729 persons, of whom 902 were returned as Convicts; 1,243 Protestants, 485 Roman Catholics, and 1 Jew. No separate return was made of the population of the Town.

Trinity Church, Bathurst, was commenced in the year 1834, and was completed in 1837.

“ Few events (says the Bishop, reporting to the Diocesan Committee in 1837, on his visit at the commencement of that year to Bathurst*) of my life have afforded me greater pleasure than that of consecrating this substantial edifice to the worship of Almighty God, *in the presence of a very numerous, attentive, and truly respectable Congregation; whose appearance, when engaged in this solemn act of devotion, was of a character so truly English as to bring forcibly to my recollection the scenes which are witnessed in the Country Districts of our Native Land; to no part of which could the Congregation which occupied Bathurst Church have been thought to do discredit.* The same remark may, with equal justice be extended to the young persons who on a subsequent day, presented themselves for the rite of Confirmation.

* First Report of Diocesan Committee.

“ The time which I could command allowed me only to inspect the Chapel which has been erected at O’Connell Plains.* It is still in an unfinished state, and will require considerable expense for its due completion. Towards effecting this I have appropriated 100*l.*, and the like sum towards Bathurst Church. The maintenance and extension of the Parochial Schools at Bathurst should be an object of interest and exertion with the Diocesan Committee, more particularly as a District Committee was established during my continuance there, upon whose zealous co-operation in forwarding that work I am fully persuaded every reliance may be placed. I left this District, in which the best spirit prevails, with extreme regret that it was not in my power to visit and inspect those wide Districts to the West and North, in which it is to be more than feared that a numerous wandering population is growing up in a state nearly approaching to Heathenism, and which in the course of a few years, if suffered to continue in that neglected state, must become fixed in hopeless unacquaintance with the blessed truths and expectations of the Christian faith.”

Trinity Church, Bathurst, is capable of containing 300 persons, and is generally well attended; Divine Service was performed in it by the late Clergyman, the Rev. Mr. Keane, (recently removed to Pitt Town,) on Sundays, at eleven in the forenoon, at two p. m. at the Barrack, at half-past three at the Gaol, and afterwards at the Female Factory, and Hospital, at Coombing (Mr. Icely’s Station) distant forty miles, once a month, and occasionally at O’Connell Plains, distant about twelve miles from Bathurst.

* By the Rev. Mr. Hassall.

The Holy Sacrament was celebrated four times in the year at Bathurst, and the number of Communicants was thirty.

The present Chaplain is the Rev. J. K. Walpole.

Presbyterians.

The Presbyterians have a place of Worship at Bathurst capable of holding 200 persons, of which the Rev. K. D. Smythe, connected with the Presbytery, is the Minister; the average attendance is from 100 to 150 persons.

At the commencement of the year 1839, a Presbyterian Clergyman was stationed on the Bathurst Road, at Cox's River, in the County of Cook, about eighty-four miles from Sydney, who officiated at the Vale of Clwyd and at Bowen's Hollow. The former is the Station of a Stipendary Police Magistrate; and there is an ironed gang stationed at Hassan's Walls, in the same County, which contained at the close of the year 1838, 141 Convicts in irons, and 20 out of irons, under charge of a detachment from one of the Regiments stationed in the Colony.

Roman Catholics.

There are also two Roman Catholic Clergymen in the District, the Rev. Thos. Slattery, and the Rev. Michael O'Reilly, one for the Northern and the other for the Southern portion.

Wesleyans.

The Wesleyan Methodists have a Chapel at Bathurst, capable of containing about 450 persons; a Minister is stationed there, and the number of their Congregation is about sixty. The Minister, Mr. Frederick Lewis, also officiates at three other places within the District,

at private residences, viz. at Macquarie Plains, where there is a Congregation of about forty persons, at Springfield, where there is a Congregation of about thirty, and at Queen Charlotte's Vale, where there is a Congregation of about forty persons; the number of Communicants in the whole District being forty.*

Schools.

There was formerly a School at Bathurst, conducted on the principles of the National Schools in England, and a Sunday School, both of which had unhappily been given up; but steps had been taken in 1838, which it is trusted will lead to their speedy restoration.

At present there is a School connected with the Presbyterian Church, at which the number of children is about eighty.

O'Connell Plains.

O'Connell Plains is in the County of Westmoreland, and about twelve miles to the South-East of Bathurst. The Bishop has recently purchased a small property there, at the expense of the Incorporated Society for Propagating the Gospel, and it is his intention to establish a Boarding-school for the benefit of the Settlers in that neighbourhood; the Clergyman who conducts it being designed also to have charge of a Chapel erected there some years ago by the Reverend Thomas Hassall.† “This place (says the Bishop) is to be called Addington, from respect to his Grace the Archbishop of Canterbury; and, if enabled to realize all my purposes here, I trust

* Mr. Lewis receives a Salary of 150*l.* from the Public Funds, under the Local Act.

† Second Report, Dio. Com. p. 26.

to found an Institution which may generally prove a source of much blessing and advantage to the families of the Settlers, who have not hitherto possessed, near their own houses, any certain means of Education for their children."

Mr. Thomas Walker, a Catechist of the Church of England, resides there.

Mudgee.

'At Mudgee,' which is in the County of Wellington, and 150 miles from Sydney, writes the Bishop:—"The activity of Mr. George Cox has been again exhibited; prompted, I am bound to say, by a sense of his duty as a Landlord and a Master, to provide for the Religious Instruction of his servants and dependants, he has shown his zeal in commencing, at this remote station, a subscription for the erection of a Church and Parsonage, which (surpassing all my expectations, I must acknowledge) has arisen to upwards of 600*l.* It is one of the most striking proofs that have presented themselves to me of the advances which this Country is making in Wealth, Population, and Religious feeling, that such a sum should have been raised for so good a purpose, in a Region which it seems, but yesterday, was a portion of the untrodden Wilderness. It is needless to say with how much readiness I have furnished to this undertaking the utmost assistance which can be afforded from the Society's grants still remaining at my disposal."

* * * * *

"And it is truly a subject for thankfulness, that the timely application of those funds has proved a stimulus to so many undertakings for promoting the glory of God and the welfare of mankind."

COUNTY OF CAMDEN.

The Population of the County of Camden was computed, in the Census taken in 1836, at 3,161 persons, of whom 1,225 were returned as Convicts; 2,158 as Protestants, 982 Roman Catholics, 18 Jews, and 3 Pagans. This Population may be considered as divided by the natural features of the country into three portions—one residing in and about the Cow-pasture nearest to the County of Cumberland, and in that part which lies to the North and North-east of the Mittagong Range; the second, residing South and South-west of that range; and the third, residing between the Sea Coast and a High Range of Mountains called the Coast Range. The first includes the district of the Cow-pasture, Bargo Brush, and Sutton Forest, to the distance of about seventy-three miles from Sydney; the second, Bong Bong and Berrima, and to the farthest extent of the County Southward; the third the District of Illawarra.

At Camden, at Stone Quarry, and at the Oakes, which are all in the County of Camden, the Ordinances of Religion are at present administered occasionally by the Rev. Mr. Hassall of Narellan; but at Camden and the Oakes, subscriptions have been entered into, and arrangements made for the erection of Churches, each of which Stations will give occupation to an additional Clergyman. “The Messrs. Macarthur (writes the Bishop*) with their family and connexions, have displayed an example worthy of their station and property in the Colony, both by the munificence of their contri-

* Report of Diocesan Committee, January 1837.

butions and by the gift of a very valuable portion of land in a most eligible situation for the erection of a Church and Parsonage. Being desirous to evince by all the means in my power, my sense of their generosity in this good work, I have engaged to contribute towards it, on behalf of the Societies, the sum of 150*l.*, and I entertain a perfect confidence that the result will be the speedy erection of a convenient Church in the midst of a population which is already very considerable, and must, from local recommendations, very speedily and steadily be augmented."

Sutton Forest.

Sutton Forest is the Station of a Clergyman of the Church of England, the Rev. John Vincent. There is a small Chapel there, called the Chapel of All Saints, formerly used as a School, three miles from the residence where he officiates; it is the only place of Public Worship of any denomination whatever which exists in the vast district, extending to the Southward of the Cowpasture River. It is capable of containing about seventy persons, the average attendance is from thirty to forty. The duties of the Chaplain are at present confined to the County of Camden, including the districts of Bargo, Mittagong, Berrima, Sutton Forest, and extending Southward to the County of Argyle.

At Sutton Forest the Clergyman officiates every Sunday morning, and every Sunday afternoon at the Stockade at Berrima, for the ironed gang and Military.

Berrima is distant from his house ten miles; but the recent removal of the ironed gang and Military detachment from the Stockade into the interior of the County of Argyle, renders his attendance at Berrima for the

present unnecessary, as he cannot, without them, collect even a small Congregation. A Gaol is being erected at Berrima, which, when completed, will require a Chaplain. There is no regular Hospital requiring the visits of a Clergyman.

Sutton Forest contains at least 800 Protestants, and a very small portion of that number ever enter the Church.

Until January 1838, during the period of five years, the Clergyman regularly visited Quarterly the districts of Goulburn and Inverary, forty-five miles distant from his residence, and occasionally, as circumstances required, extended his periodical tour thirty miles farther, to Lake George, Lake Bathurst, and the adjacent places, travelling on such occasions over an extensive tract of country, frequently exceeding 200 miles, and suffering much from the inclemency and vicissitudes of the climate, especially in the winter season, his journey seldom being completed in less than fifteen days. He has now been relieved from these harassing duties, by the appointment of the Reverend Mr. Sowerby to Goulburn, and of the Reverend Mr. Cartwright to the Southward.

The Chapel of All Saints is wholly unsuitable to a District so thickly peopled and improving in all its circumstances; and it is satisfactory to add, that chiefly through the exertions of the resident Chaplain, the Reverend J. Vincent, the Inhabitants have been induced to contribute a very liberal sum towards providing a more commodious place of Worship; and an acre and a half of land, extremely well situated, having been presented for the purpose by Mr. Charles Wright, the Bishop had the satisfaction, in January 1837, “of laying the Foundation-stone of All-Saints’ Church, in presence of

a numerous assemblage of the Inhabitants who came together to witness the ceremony, which was conducted with extreme propriety and solemnity. The erection of a Parsonage-house will also be proceeded with; and when the occupation of the present Chapel shall be no longer required, in consequence of the completion of the Church, it is proposed to annex to it other requisite buildings, and to establish there a School for Boarders, and Day-scholars; and with respect to the former, to conduct it upon terms so reasonable as to place the benefit of a good Education within the reach of children, even of parents of the humbler classes, who may reside so far from the School as to be unable to attend as Day-scholars."*

Berrima.

At Berrima, which is the Station of a Stipendiary Police Magistrate, a Court-house has been recently erected, and a Gaol on an extensive scale is in progress of erection for the Southern Districts.

The recent return to the Colony, from leave of absence, of the Reverend J. Wilkinson, has enabled the Bishop to provide, although perhaps only temporarily, for the Ordinances of Religion in that part of the County of Camden in which it is situate.

“At Berrima (writes the Bishop, addressing the Diocesan Committee) it is proposed also to erect a small Chapel, towards which, some progress has been already made in a subscription; and a similar design is projected at Bong-Bong, which Charles Throsby, Esq., J.P. is prepared very warmly to espouse. These Stations

* First Report, Dio. Committee, 1837.

would be served alternately by the Clergyman of All-Saints. Towards these undertakings I have offered a donation of 100*l.*, and shall most joyfully increase it, if the remaining resources will give me the power to do so.”

Schools.

There are no Public Schools within the district under the guidance of the Established Church. At Berrima an Elementary Presbyterian School has recently been opened, supported by subscription.

Wollongong.

At Wollongong, Illawarra, which is also the Station of a Stipendiary Police Magistrate, and where there is also a party of Convicts, under charge of a detachment from one of the Regiments doing duty in the Colony, consisting, at the close of 1838, of three men in irons, and 126 out of irons, and ninety-one under sentence to the roads from England, Subscriptions have been entered into, and arrangements made, for the erection of a Church and School-house ; and a Clergyman of the Church of England (the Reverend M. D. Meares) is appointed to administer the Ordinances of Religion to the residents in that District. Of these objects, the Bishop, addressing the Diocesan Committee, in 1838, says, (respecting the difficulties attending the progress of Public Buildings in the Colony) “ At Wollongong, the effect has been to retard, until this time, a work which I was led to expect would have been undertaken a year ago ; the land, however, on which the Church is to stand, having been made over, a Plan of the Building agreed on, and the sum of 800*l.* appropriated by the Committee for its execution, I entertain a sanguine hope that the progress

will henceforth be more rapid. In the meantime, I have purchased, at the expense of the Parent Societies' Fund, an eligible Town allotment at Wollongong, and, with some further aid from those funds, combined with advances from the Diocesan Committee, and Subscriptions raised in the District itself, have provided, I trust, for the Erection of a Large and Substantial School-house for Boys and Girls, with Rooms for the Master and Mistress. This is already in progress, under the superintendence of the Reverend M. D. Meares; and I expect that, within a few months, there will be a convenient Brick-building, which, in addition to its purpose as a School-house, may be opened on Sundays, for the celebration of Public Worship, until the Church is finished."

Presbyterians.

Wollongong is also the Station of a Presbyterian Clergyman (the Reverend John Tait, connected with the Presbytery of New South Wales), who officiates at Wollongong, Kiama, and Shoalhaven, places which are from twenty to thirty-five miles apart.

There was, in March last, a neat Presbyterian Chapel in progress of erection at Wollongong, and nearly completed.

Roman Catholics.

There was a Roman Catholic Chapel, and a Clergyman of the Church of Rome (the Reverend John Rigney) was stationed at Wollongong.

Schools.

The School-house, before noticed by the Bishop, was completed in March last, and attended by sixteen children, from three to twelve years of age, of whom two could read and write well, and knew the first four rules

of Arithmetic ; five could read the New Testament, but indifferently ; and the remaining nine, from three to six years of age, were learning their Catechism, and to read.

COUNTY OF ARGYLE.

The population of the County of Argyle was estimated in the Census of 1836, at 2,417 persons, of whom 1,142 were returned as Convicts; 1,618 as Protestants, 783 Roman Catholics, 13 Jews, and 3 Pagans.

Two Churches for the celebration of Divine Worship according to the Rites and Ceremonies of the Church of England, have been projected, and the funds necessary for their erection have been contributed, viz. one to be named St. Saviour's, at Goulburn, the other to be named Christ Church, at Bungonia.

Goulburn.

Goulburn is about 124 miles from Sydney, it is the Station of a Stipendary Police Magistrate. There is a Hospital at Goulburn, and an ironed gang employed on the public roads, in the neighbourhood, at Towrang, containing at the close of the year 1838, seventy men in irons, and twenty-one out of irons, under charge of a detachment from one of the Regiments doing duty in the Colony. The Bishop was enabled, by the arrival of "additional Clergymen, in the year 1838, to station a Clergyman at Goulburn, (the Rev. Mr. Sowerby) where he has been well received, and his Ministerial labours are rewarded by a steady increase in the number of his Congregation, and by the confidence with which he is regarded. A house designed for his residence was in a forward state in March last, and the Church had been

undertaken, and will be proceeded with as rapidly as as the mechanical means at the disposal of the Committee will permit.”*

Mr. Sowerby resides in the Township of Goulburn, and celebrates Divine Worship there on every Sunday Morning, excepting once in six weeks, when he visits Bungonia.

On the afternoon of the first Sunday in each month, he officiates at Dr. Gibson’s at Tiranna, five miles from Goulburn; on the afternoon of the second and fourth Sundays of every month he officiates at the ironed gang at Towrang, six and a half miles from Goulburn; on Wednesday mornings at the Hospital, and on the afternoon of the third Sunday of every month at Lockyersleigh, fifteen miles from Goulburn. This arrangement is interfered with about once in six weeks, when he visits Bungonia, in the morning, twenty-five miles from Goulburn, and Ravenswood in the afternoon, seven miles from Bungonia, and eighteen from Goulburn.

Twice in the year he itinerates through the following district.

On the Monday afternoon, after being at Lockyersleigh on the Sunday, he officiates at Arthursleigh, distant fifteen miles from the former, and nearly thirty miles North of Goulburn.

On the Tuesday evening at Bonnaby, ten miles from Arthursleigh, and thirty-five miles from Goulburn.

On the Wednesday evening at Richlands, fifteen miles from Bonnaby, and thirty miles from Goulburn.

On the Thursday evening at Strathaird, ten miles from Richland, and twenty N. W. from Goulburn.

* 2nd Report of the Diocesan Committee, 1838.

On Friday evening at Chatbury, five miles from Strathaird and fifteen from Goulburn.

The roads are generally what are denominated Bush Roads, and are pretty good, except where Ranges occur, and then they are very stony and rugged. The country generally consists of a succession of Ranges, covered with Gum Trees, and when suffering from long drought has a very barren appearance, but in ordinary seasons a great quantity of the land is very productive; there are however extensive Plains, such as Goulburn Plains, the Bredalbane Plains, &c. There are no Churches or Chapels of other denominations, but a Presbyterian Place of Worship is about to be commenced at Goulburn, and it is understood a Roman Catholic Chapel also. The Reverend Mr. Hamilton, Presbyterian Minister, resides in Goulburn, and is the only Minister besides Mr. Sowerby, within a distance of forty-five miles.

There is a Hospital at Goulburn, where Mr. Sowerby reads Prayers, and gives a short Exposition of the Lessons during the Service, on Wednesday mornings. The Reverend Mr. Hamilton, and the Roman Catholic Priest, occasionally visit these Establishments. The Priest resides at Yass, sixty miles from Goulburn.

Bungonia.

Bungonia is about 116 miles from Sydney, the Church at this place having been commenced, and raised to a considerable height above the foundation, became discontinued in consequence of the failure of the Contractor and the want of Mechanics, and it has not yet been completed. The Church has also experienced a melancholy loss in a warm and zealous friend, Robert Futter, Esq., Justice of the Peace, which may tend still further to retard it.

Mr. Futter was formerly an Officer of the Royal Navy, who had successfully established himself in New South Wales as a Settler, and was every way calculated to benefit the Society in which he lived, as a good man and sincere member of that Church in connexion with which he died. He had scarcely attained the meridian of life when he was commanded to leave all he had, wife and children, home and land, and, it is trusted, to follow Christ.

Presbyterians, &c.

A Presbyterian Minister (the Rev. Mr. Hamilton) connected with the Presbytery, resides at Goulburn; he officiates at Goulburn, Braidwood, and other places in the District, and occasionally at the Hospital, and ironed gang, (as does also the Roman Catholic Clergyman stationed at Yass.

A Presbyterian Church is in progress of erection under the charge of Mr. Hamilton.

Schools.

The only Schools in the district are two recently established at Goulburn, conducted upon the Church of England National School System, one for boys and one for girls, being both day Schools and Sunday Schools, and a Sunday School belonging to the Presbyterian Church.

The Master (J. Whitlaw) of the first mentioned School is a member of the Church of England, and the Mistress (Jane Buchan) is a Methodist.

In March, 1839, there were in the School seventeen boys and eighteen girls, of whom seven boys and nine girls could read the New Testament, not above four boys

and two girls could write, and not one is acquainted with arithmetic.

The children generally can repeat the Catechism, but not very correctly. Many of them are well acquainted with Watts's Hymns. Mr. Sowerby instructs them on Religious subjects on Friday and Sunday mornings.

COUNTY OF KING.

The Population of the County of King was estimated in the Census of 1836 at 544 persons; of whom 216 were returned as Convicts; 327 as Protestants, 217 Roman Catholics.

At the commencement of the year 1838, the Rev. Mr. Cartwright having expressed to the Bishop a wish to be removed to this District, was licensed to the charge of the County of Murray, and Western Division of the County of King, including the Township of Yass, and other Populous Stations, which had been hitherto, from necessity, utterly destitute of the Ordinances of Religion. Of part of these extensive duties, he has however been subsequently relieved by the appointment of two Clergymen in the County of Murray, viz. one at Queenbeyan, and another at Yass. Mr. Cartwright resides at Arkstone Forest, about thirty miles NNW from Yass. The character of his duties, therefore, is of an itinerant from house to house; and from the scattered state of the population, and the absence of every thing like Church or Chapel, this has been the only probable mode of collecting the people to address them. By this means he has been enabled to bring together Congregations greater than might have been expected, amounting in some of

the large establishments, sometimes to as many as forty, and frequently, not deterred from duty by the smallness of the number, when meeting with one or two in his daily travels has stayed by the road side to instruct them, in humble imitation of His example who “sat upon a well teaching one Samaritan.”

On the Sabbath he has seldom remained the whole day in one place, and he has frequently travelled from ten to thirty miles to hold an afternoon service.

Schools there are none through any of the country through which he has travelled, except a small Sunday School at Arkstone Forest, composed of twelve pupils, but children are growing up every where in ignorance and vice,

Baptists.

On the River Crookwell, the North Boundary of King, and about midway between Burrowa and Goulburn, a Baptist Minister (Mr. John Watts) has been recently settled, with expectations of support from the Landed Proprietors there.

COUNTY OF MURRAY.

The Population of the County of Murray was estimated in the Census of 1836, at 1,728 persons, of whom 847 were returned as Convicts; 1,089 as Protestants, 630 Roman Catholics, 8 Jews, and one Pagan.

Yass.

The Township of Yass, on the borders of the Counties of Murray and King, is about sixty miles, South West by West from Goulburn, and is the Station of a Stipendiary Police Magistrate.

At present there is neither Church nor Parsonage House, but a Subscription has been entered into for erecting them. The Rev. C.F. Brigstock, has been recently appointed to this Station, and he celebrates Divine Worship in the Township, three Sundays in the Month, and visits the different Stations within thirty miles of his Residence.

Roman Catholics.

Two Clergmen of the Church of Rome reside at Yass (the Rev. John Fitzpatrick, and the Rev. Michael Brennan); Divine Worship is celebrated by one of them, on alternate Sundays, in the Court House at Yass; the Protestant and Roman Catholics being admitted to the use of that building, on alternate Sundays.

The foundation of a Roman Catholic Chapel has been recently laid at Yass, and two others in the distant settlements on the Murrumbidgee River.

Queenbeyan.

At Queenbeyan, which is situated about sixty miles South West by South of Goulburn, and fifty miles South East of Yass, and is the Station of a Stipendiary Police Magistrate, the Bishop has been enabled to provide for the religious wants of a scattered population by the liberality of Robert Campbell, Esq. Member of Council, and his family, who provide a residence, and in a great part the Salary of the Clergyman the Rev. E. Smith, who itinerates through the South Eastern part of the County of Murray.*

* The nature and extent of Mr. Smith's Duties, and the State and Necessities of the District, will be best shewn by the following Extract of a Letter from him to the Writer of these Observations, dated 7th May 1839:—"With reference to the Number and Extent of my Duties, I beg to state, that shortly after my arrival here in

“ A beginning has thus been made, (in the words of the Bishop,) in one distant part of the Colony, by the appointment of Clergymen, whose Ministrations cannot but

August last, I was informed that the whole of this District would be under my charge ; I therefore made arrangements for the Performance of Divine Service at Ten different Places in the course of the Month, by which twenty Establishments, including a great many smaller Stations, would have an opportunity of attending. These Places, with their distances apart, were as follow :—

“ 1st Sunday. Waniassa and Sangon alternately, and Mount Campbell, Waniassa eight miles, and Sangon twelve miles, from Mount Campbell, taking me a ride, reckoning from my own residence, of twenty to thirty miles.

“ 2d Sunday. Queenbeyan, Pialigo, and Canbury, Queenbeyan and Pialigo six miles, and Pialigo and Canbury two miles apart ; taking me a ride of twenty miles.

“ 3d Sunday. Ginneginiodera, Charnwood, and Yeumbera ; the two former three miles, and the two latter twelve miles apart, including a ride of nearly sixty miles.

“ 4th Sunday. Gundaroo, which is thirty miles from Jarrabombara, where I reside.

“ This was the arrangement I made in consequence of the instructions to which I have referred ; but these instructions were from some mistake, contrary to the original engagement, which was, that I should confine my Sunday labours to ten Establishments, the Proprietors of which had joined in contributing towards my maintenance, and I have since been directed by the Bishop to proceed according to that engagement, Yeumbera and Gundaroo are therefore no longer included in my Sunday visits. I thought it adviseable, however, to mention the more extended plan which I had formed, and which was adopted for some time, in order to convey an idea of the wants of this part of the Colony.

“ The roads on which I travel in the performance of my Duties, being for the most part over Plains, are generally good. Some of those however, that lead through the Bush, are rather rough.

“ The nearest Clergyman to me is Mr. Brigstock, of Yass, about fifty miles, and the next is Mr. Sowerby, of Goulburn, about sixty miles. There is also at Goulburn a Mr. Hamilton, a Presbyterian Minister.

“ There is no Place of Worship of any description in the District.

be regarded as of the utmost importance; not only through the effects which their preaching may produce upon the moral and religious dispositions of their imme-

“ A Surgeon, Mr. W. F. Hayley resides in the District.

“ There is a Lock-up about eight miles from my residence; I fear I have here to charge myself with some neglect, as I own it was not until the receipt of your Letter that my attention was particularly directed to this subject. I have since visited it. On my first visit I found fourteen there; I had some Conversation with each of them privately. There was neither Bible, Prayer-book, nor Book of any description amongst them. I have since furnished them with a Bible, two Prayer-books, a book of Prayers, and some Tracts, these being all I could spare. They cannot be assembled for service where they now are, there being no place convenient. They are to be removed shortly, when it is my intention to have a Service regularly for their benefit. They have no opportunity of receiving Religious Instruction except when I visit them.

“ There is no School of any description in the District.

“ It will be seen from the foregoing Statement, that every thing is to be done in this part of the Colony. Here is no Church, no School, no Place where the decencies of Public Worship can be observed. It is however in contemplation to erect a Church for the benefit of the Establishments about Limestone Plains, when it will be one of my first objects to establish a School. But these Plains, to which my labours are chiefly confined, although of considerable extent, are only a part of the District, which contain, altogether, perhaps, about fifty square miles, taking in Gundaroo, Bungadore, and Molonglo. The three last named Divisions, the first of which is a populous neighbourhood, are therefore at present unprovided for. The whole district, however, must come under my charge, so far at least as regards the performance of Ministerial Duties. I feel it therefore incumbent upon me to make some effort to supply the wants of these places. I have some hope that ultimately a provision may be made for Gundaroo. With regard to the other two places, it has indeed been suggested that a Clergyman might be procured to itinerate for a time, but I see not at present how any thing like an adequate sum could be raised towards his support. This is all that is perhaps necessary to state so far as regards my own immediate case; but I shall not have conveyed an accurate idea of the destitute condition of these remote

diate hearers, but as they may be, under the blessing of God, the instruments to prepare the way for the introduction of many more instructors in righteousness, among a people, left heretofore, from utter necessity, in a most destitute and forsaken condition, as to the supply of their spiritual wants. Even this faint approach towards a better system, is fraught with hope and encouragement to every benevolent and religious heart.”*

Schools.

At the commencement of the year 1839, there was no School within the County of Murray.

districts, unless I add something relative to the parts adjacent. There is then, in one direction, as I have said, a Clergyman at the distance of fifty miles, and another at the distance of sixty miles, but the populous neighbourhood of Braidwood, in another direction, and all the country to the West, as far as Bateman's Bay, are I believe, unprovided for. Menaroo also, extending 150 miles in another direction, beyond the limits, with a scattered population of 1,600, is totally without the means of Grace. I am anxious to add a word respecting the moral state of this District, so far as it has come under my own observation. There being no Schools, the children are growing up in ignorance, and the men are for the most part hardened in iniquity. But what can be expected when they have been so long without the means of Grace.

“ I may perhaps be permitted to say, for the direction of Clergymen who may be disposed to come out to this Colony, that they must be prepared for difficulties. They must not come out with the idea that they are coming to better their worldly condition; for although this may be the case, yet I am quite sure that the circumstances of many parts of the Colony fully warrant me in saying that if this feeling at all predominate, they will in all probability be disappointed. No! the men who are wanted here, are those with whom it is enough to know that their services are urgently called for, and who with regard to other matters are prepared to take things as they find them.”

* Second Report, Diocesan, p 26.

COUNTY OF ST. VINCENT.

The Population of the County of St. Vincent was estimated in the Census of 1836, at 592 persons, of whom 352 were returned as Convicts; 430 as Protestants, and 162 Roman Catholics.

Presbyterians.

At the commencement of the year 1839, a Presbyterian Clergyman, the Rev. George Macfie, was stationed at Bateman's Bay, and a Subscription had been commenced for building a Place of Worship: the number of his Congregation was from forty to fifty Persons.

COUNTY OF BOURKE.

Port Phillip (Melbourne.)

The following account of what has been done at this Settlement is taken from the Statement made by the Bishop to the Diocesan Committee (16th July 1838.)
 " I arrived there in time to officiate on Easter Sunday, and was gratified to find that the good feeling of the Inhabitants had induced them to provide a small wooden building, which, however humble in character, serves the purpose of a place of assembly for public worship. My satisfaction was still increased by learning that the service of the Church of England was celebrated twice every Sunday; the prayers of the Liturgy and a Sermon being read by Mr. James Smith, a most respectable settler there, whose name I have sincere pleasure in recording with all the honour which my testimony can carry with it, in connexion with this example of zeal,

piety, and faithfulness, displayed in the service of God and His Church."

"The Inhabitants have given further proof of their good will, by instituting a District Committee in connexion with the Diocesan Committee, the President being Captain Lonsdale, Police Magistrate of the place, whose example and encouragement I found steadily afforded to the promotion of all religious and useful undertakings. On Easter Sunday I officiated in the small wooden Church, the Congregation being numerous and attentive; and at the administration of the Holy Sacrament the Communicants knelt upon the bare earthen floor to partake, for the first time in that remote region, of the Sacred Elements. * * * In the Settlement a School is maintained chiefly at the charge of the Diocesan Committee. The number of scholars is not very considerable; nor, amidst the pressing engagements unavoidably occupying the time and thought of the Inhabitants of a new Settlement, can I hope immediately to witness any great improvement. * * * During my residence at Port Phillip I paid a visit to the Aboriginal Institution under the superintendence of Mr. Langhorne. Some of the boys appear to be acquiring some knowledge of the art of reading, and of the most elementary truths of Religion, which it may be hoped will lead to their future improvement; but there are no apparent signs, as yet, of any impression having been made upon the adult Natives, many of whom attach themselves to the place, and derive a scanty advantage from stores or provisions which are distributed; but they have in no respect broken off their Native usages."

It is satisfactory to add that the Bishop has been enabled to station a clergyman at this place (the Rev. J. C. Grylls); that a considerable subscription has been

entered into for building a Church there, and that it is in progress of erection. A Presbyterian Clergyman, (the Rev. James Forbes) connected with the Presbytery of New South Wales, also resides at Melbourne, and officiates at that place and at Geelong, which also is the residence of a Stipendiary Police Magistrate; and a subscription has been entered into for building a Church, and land has been granted by the Government to the Presbyterian Community, for the site of a Church, of a School-house, and Minister's dwelling, and for a burial ground. The average number of the Congregation was in 1839, from 60 to 100.*

RELIGIOUS AND CHARITABLE SOCIETIES.

Diocesan Committee.

As tending further to shew the Present State of Religion, it will be right to notice the number and supporters of Religious and Charitable Societies in Sydney and in the Country Districts.

And first must be noticed, 'as the most considerable although one of the most recently established, "The Diocesan Committee of the Societies for the Propagation of the Gospel in Foreign Parts, and for Promoting Christian Knowledge." It was instituted on the 20th of June 1836, within a fortnight after the first Bishop of Australia had been installed into possession of his See, It embraces the following designs:--

1st, The foundation and encouragement of Public

* The following passage is extracted from the Port Phillip Patriot Newspaper, June 10th:—"We have already four temporary Places of Worship well attended, one for Episcopalians, one for Independents, one for the Presbyterians, and one for the Methodists, and the Roman Catholics are busily engaged in erecting a Place of Worship."

Schools for the education of youth in the principles of the United Church of England and Ireland.

2d, The distribution of the Holy Scriptures, the Book of Common Prayer, the Homilies, and other religious Books and Tracts contained in the Catalogues of the Society for Promoting Christian Knowledge.

3d, The establishment of Churches and Christian Ministers of the United Church of England and Ireland in the Colony of New South Wales and its dependencies.

It is under the Presidentship of the Right Reverend the Lord Bishop of Australia, and its Rules and Regulations are in accordance with those of the Parent Societies. The number of its Subscribers, at the date of the First Report (20th of June 1837,) was 164. The amount subscribed for General Purposes was 1,026*l.* 18*s.*, besides a very large amount for Special Purposes. There were also added to it in the same year Three District Committees, viz.,—1st, at Liverpool, where the number of Subscribers was sixty-five, and the amount of subscriptions and donations for General Purposes, 119*l.* 19*s.*; 2d, at Bathurst, where the number of Subscribers was twenty-two, and the amount subscribed for General Purposes, 61*l.*; 3d, at Castlereigh, where the number of Subscribers was thirty-eight, and the amount subscribed for General Purposes, 28*l.* 17*s.*, besides a considerable amount subscribed in each of these districts for the special purposes of building Churches and School-houses, and establishing Ministers within them. At the date of the Second Report, (19th July 1838,) the number of Subscribers was increased to 257; the amount of Subscriptions and Donations for General Purposes was 1,215*l.* 8*s.*; a District Committee had been formed at Newcastle and another at Parramatta; and the number of Subscribers to those previously formed was considerably increased. The Com-

mittee received from the Parent Society in the course of the second year of its existence, books to the value of 1,076*l.* 18*s.* 8*d.*, and there were issued from its depository during that year—

Society's Family Bible (six copies) vols.	-	18
Bibles	- - - - -	480
Testaments	- - - - -	136
Books of Common Prayer	- - -	472
Various (Books and Tracts)	- - -	2989
		4194
Total *	- - -	4194

Auxiliary Church Missionary Society.

This Society was instituted in the year 1834, in connexion with the Church Missionary Society in England. The Bishop of Australia is the Patron. Its objects are “to call forth the active zeal of all well-disposed persons, especially those of the Established Church, to unite with the Church Missionary Society, and to correspond with that Society—to dispense as widely as possible Missionary information—to promote the establishment of Associations—to procure Collections, and to appropriate the money so received in co-operating with the Parent Society in all its benevolent designs, particularly in Australia.”†

The number of its Subscribers, in the year 1837, was sixty-nine, and the Amount of Subscriptions and Donations received 115*l.* 14*s.* 9*d.*, of which, after deducting expenses, the sum of 95*l.* 6*s.* 3*d.* was paid to the Agents in the Colony of the Church Missionary Society.

* Since the period comprised within these observations, a third year of the Committee's existence has been completed. The number of books issued in it was 8000.

† Third Annual Report.

Auxiliary Wesleyan Missionary Society.

This Society was instituted on the 5th of July 1820. Its object "is to augment the Fund of the General Wesleyan Methodist Missionary Society," by means of regular Weekly, Monthly, Quarterly, or Annual Subscriptions, and other occasional Contributions.

The number of Subscribers, in the year 1836, was 466, resident in Sydney, Parramatta, Windsor, on the River Hawkesbury and its Branches, and in Bathurst, and in the respective neighbourhoods of those places. The amount of Subscriptions during the year was 533*l.* 5*s.* 8 $\frac{3}{4}$ *d.* The Receipts of the Society, after deducting necessary expenses, are remitted to the Parent Society in England. In the year 1837 the Income of the Auxiliary Society was about 690*l.*

During the year 1838, there was applied from the Colonial Treasury, in aid of the Society's Mission to the Aborigines at Port Phillip, the sum of 600*l.*

Mission to the Aborigines.

There was also instituted, in 1838, a Society in Sydney, termed the "New South Wales Society in Aid of the German Mission to the Aborigines." A Committee was formed for conducting its proceedings; and the sum of 148*l.* 14*s.* was raised at the Meeting in Donations and Subscriptions.

The Mission itself was established under the auspices of Her Majesty's Government at the commencement of the year 1838, the sum of 450*l.* having been applied from the Revenue of the Colony towards defraying the expense of its original establishment, and a sum equal to what is contributed annually by its friends and supporters for carrying it on, which, in the year 1838, amounted to 310*l.* 19*s.* 2*d.*, the whole sum expended

on this occasion by the Colonial Government having been 760*l.* 19*s.* 2*d.* Its station is at Moreton Bay ; and at the commencement of 1839 it consisted of nineteen adult German Missionaries, male and female. They are understood to be in connexion with the Synod of New South Wales.

There was also formed, in October 1838, an Auxiliary Society to the "British and Foreign Aborigines Protection Society," recently established in London ; the object of which is to afford the requisite protection to the Aborigines of New South Wales and the Islands adjacent, and to promote, by every available means, their general advancement in the scale of humanity.

Bible Society.

There is also an Auxiliary Bible Society, which was established in the year 1816, the object of which is "to co-operate with the British and Foreign Bible Society in Promoting the Distribution of the Holy Scripture without Note or Comment."*

In the year 1837, the number of its Subscribers was ninety-seven, resident in the town of Sydney, at Parramatta, at Liverpool, Port Stephens, and Port Macquarie ; the amount subscribed was 109*l.* 9*s.* 8*d.*

His Excellency the Governor was the Patron ; the Colonial Secretary, also a member of the Standing Committee of the Diocesan Committee, Vice Patron ; the Principal Chaplain of the Colony, President ; a member of the Legislative Council, one of the Standing Committee of the Diocesan Committee, the Treasurer ; the Two Secretaries are a Clergyman of the Church of England and the Independent Minister ; and the Committee consisted of one Clergyman of the Church of England, a Wesleyan Minister, an Independent Minis-

* Rules and Regulations.

ter, and four Laymen belonging to different Denominations of Christians.*

“ During that year the Society issued 305 Bibles and 501 Testaments; and since its first establishment, up to that period, it had disseminated 5,232 Bibles, and 3,095 Testaments—or 10,327 copies of the Sacred Volume.”†

Its Revenues, after deducting all Expenses, are remitted to the British and Foreign Bible Society in England.

Religious Tract Society.

The objects of the Religious Tract Society instituted in the year 1823, is to distribute Tracts and other “ Publications issued by the Religious Tract Society, instituted in London in the year 1799.” ‡

The number of Subscribers in the year 1837 resident in Sydney and at Port Stephens, was seventy-seven, and the amount subscribed, 68*l.* 3*s.* 4*d.* Its Subscribers belong to every denomination of Christians. In 1839 a Member of Council and of the Standing Committee of the Diocesan Committee was the Treasurer, the Senior Colonial Clergyman in Sydney, one of the Secretaries, and its Committee was formed of the Ministers and leading Members of the different religious Communities dissenting from the Church of England.

The total number of Books and Tracts granted and sold in the course of that year was 13,651; the amount of cash received for those sold was 205*l.* 14*s.* 2½*d.*

The whole number of Books and Tracts disseminated

* The Committee of the Society was similarly composed at the commencement of 1839, except that the present Governor had succeeded the late Governor as Patron.

† Report for 1837.

‡ Rules of the Society.

by the Society since its commencement up to that period was 333,715.

Benevolent Society.

Of the Charitable Institutions in Sydney, the first place is due to the Benevolent Society.

The object of this most excellent and praiseworthy Institution is “to relieve the poor, the distressed, and the aged, and thereby to discountenance as much a possible Mendicity and Vagrancy, and to encourage industrious habits among the indigent, as well as to afford them Religious Instruction and Consolation in their distress.”*

The Governor is the Patron, and it is conducted by a Committee of Subscribers;

It owes its foundation chiefly to the Benevolence of the Home Government; the necessary buildings for the accommodation of its inmates, who although not entirely, are chiefly persons who have been transported to the Colony, having been erected at the expense of the British Treasury, from whence also it still derives its principal support. The income derived from this source during the year ending the 30th of June 1837, was 2,470*l.* 5*s.* 5*d.*

The Second source of its income is from the Colonial Government, by whom the fines awarded at the several offices of Police and Benches of Magistrates, are directed to be paid to this Institution, the amount of which during the same year was 497*l.* 10*s.* 3*d.*

Third. Its income is derived from collections in the Churches and Chapels of the Colony, the amount of which during that year was 161*l.* 13*s.* 5*d.*

* Rules and Regulations of the Society.

250 PRESENT STATE OF RELIGION AND EDUCATION.

Fourth. The contributions of the Subscribers to the Institution during the same year amounted to 331*l.* 14*s.* 6*d.* the number of Subscribers being 320; and Fifth, the amount from bequests in aid of the Institution was 300*l.*

In the course of the year, 449 persons were admitted, and 466 discharged from the Asylum; and, on the 30th June, the total number of *poor Inmates* was 226. The average number during the year was 235, besides ten Servants. Several other interesting particulars of information will be found in the subjoined Return for the year.*

*ANNUAL RETURN OF THE STATE OF THE BENEVOLENT INSTITUTION.

Received and Discharged.	Men.	Women.	Children.	Total.	No.	Description.	Ages.
State of the House, 30th June 1836	177	59	7	243	3	Upwards of	90
Received during the Year	377	97	15	449	11	Between 90 &	80
					48	Between 80 &	70
	514	156	22	692	47	Between 70 &	60
					44	Between 60 &	50
Discharged by order of Committee	203	49	8	260	36	Between 50 &	40
Ditto to Lunatic Asylum . . .	1	1	0	2	18	Between 40 &	30
Ditto to Orphan School	0	0	8	8	12	Between 30 &	20
Ditto to General Hospital ..	17	7	0	24	1	Between 20 &	10
Absconded	47	17	0	64	6	Under	10
Died	80	28	0	108			
	348	102	16	466			
Remain in the House, 30th June 1837	166	54	6	226	226		

Benevolent Asylum, }
30th June 1837. }

WILLIAM COWPER, }
GEORGE ALLEN, } SECRETARIES.

The amount expended in that year was 2,870*l.*, whence the average expense for each poor person appears to be about 12*l.*

In addition to the inmates in the Asylum, eighty families and fifteen single persons out of it, were relieved by the Society, in food and clothing, to the value of 200*l.*, and in payment of rent and lodging money 75*l.*

Sydney Dispensary.

The Committee of the Sydney Dispensary was established in the month of August 1826.

The objects of the Committee are to relieve sick and necessitous persons by administering medical advice gratuitously, and medicines, at a public Dispensary in Sydney, and by visiting those at their houses who are unable to attend at the Dispensary.

It is supported partly by private contributions and partly by aid from the Colonial Government, in a sum equal to the amount of the private subscriptions.

The Governor is the Patron, and the affairs of the Committee are managed by a President, Treasurer, and Secretary and Committee, formed from members of all denominations of Christians. The poor are attended gratuitously by the medical gentlemen belonging to the Society.

The number of subscribers for the year 1836 was 159; the amount subscribed, 123*l.* 13*s.* 8*d.*—(the Colonial Government contributed to the funds 155*l.* 10*s.* 10*d.*)—and the number of patients relieved was 560, of whom nearly 100 were attended at their own houses.*

There is also a 'Temperance Society' under the patronage of the Governor, comprising the names of the

* Since the period comprised in these observations, the Annual General Meeting of the friends of this truly excellent and charitable

principal residents in Sydney; a 'Bethel Union, or Seamen's Friend Society;' a 'Stranger's Friend Society' for visiting and relieving poor persons at their houses, and several smaller associations for Charitable Purposes; amply showing, although none of these can be said to be supported to the extent which their Charitable Objects

Institution, for the year 1839, has been held; the following extract respecting it, is from the Sydney Herald Newspaper of the 29th of May, 1839:—

"THE SYDNEY DISPENSARY."—"The Annual General Meeting of the friends of this institution was held on Thursday evening, in the Old Court House, Castlereagh-street. The Meeting was very thinly attended, not above forty persons being present. At half-past seven o'clock the Chair was taken by ALEXANDER M'LEAY, ESQ., who opened the business by observing that he was surprised to see so small a meeting, and considering that the Dispensary is the only institution of the kind in the Colony, he looked upon the smallness of the Meeting as a disgrace to New South Wales. But although the smallness of the meeting appeared to be against the institution, he was happy to say that it was progressing, although but slowly; but every day, in consequence of the number of poor immigrants who land upon our shores the calls upon the institution are increasing.

"The Report, which was read by the Rev. J. M'GARVIE, congratulated the meeting upon the prosperous condition of the institution, the funds having been quite sufficient for its support during the year; the number of patients had greatly exceeded that of former years, the prescriptions made up averaging from forty to fifty daily. The increase of the number of patients had made the Committee consider the necessity of appointing a Resident Surgeon, and they had applied to the Government for the use of the south wing of the Colonial Hospital, but as it is necessary to have the consent of the Home Government before it can be appropriated to the uses of the institution, a memorial to the Secretary of State on the subject had been prepared. A high tribute was paid to the Medical Gentlemen who had attended during the year (Messrs. Bland, Nicholson, Wallace, Martin, and a'Beckett.) The sum received by private subscription during the year was only 119*l.* the Government had supplied 201*l.* and the total expenditure was 355*l.* The number of patients prescribed for during the year, was twelve hundred and thirty-eight."

deserve and require, that the Colony is not wholly wanting in this respect.

PENAL SETTLEMENTS.

State of Norfolk Island in 1834 and 1838.

Norfolk Island, which lies in the Pacific Ocean in or about the latitude of 29° 3' South, and 168° East longitude, about 1,000 miles to the North-East of Sydney, is included in the Commission of the Governor of New South Wales as a dependency of that Colony, and, together with Port Macquarie and Moreton Bay, was, on the 15th August, 1826, appointed by the Governor of New South Wales, under powers delegated to him by an order in Council of his late Majesty King George the Fourth, pursuant to an Act of the Imperial Parliament, 6th Geo. IV. c. 69, to be one of the "places to which the several offenders convicted in New South Wales, and being under sentence or order of transportation, shall be sent or transported. It is admirably adapted to this purpose, being remote from the Coast of New Holland, and from any of the Islands of the Pacific Ocean; almost inaccessible by boats; there being only two places upon the island at which a landing can be effected, one of them at the Settlement, at all times extremely hazardous even to those acquainted with the mode of landing, and another on the opposite side of the Island, approachable only when the wind is off shore. In size it does not exceed seven and a half miles in length and four and a half in breadth. Its soil is extremely fertile, its climate healthy, its supply of water abundant, and it possesses all that natural beauty which renders the islands of the Pacific so attractive.

The beauty of its Hills and Glens, and of its foliage, is remarkable, and the casual visitor is always charmed and delighted by the scenery of what, apart from the contemplation of the object to which it is assigned, might be deemed an Earthly Paradise. Nature has been profuse in her bountiful decorations, and thus the contrast is more striking between it and the use to which it is applied—between those beautiful works of the Creator which praise Him, and of Men who praise Him not! But even in that use to which it is applied it might be expected that the soft beauty of the place should have its effect upon hearts not wholly hardened by the searing effects of Vice. But so it is, that the wretched Mortals who are doomed, some for a term and some for life, to labour during that period upon its soil, under strict surveillance and control, and the hours of whose repose are passed in the Solitary Cell, or in the guarded Ward, associated with one another, Evil Men with Men more Evil—appear to gather no softening effect from the beauties of the Creation around them, but to make a Hell of that which else might be a Heaven.

Little has indeed been done, and until lately nothing, to render their captivity in that place of torment such as they have made it, productive of that moral improvement in them which should restore the Creator's image to their souls.

It has been stated that Norfolk Island became a penal settlement of New South Wales in the year 1826; it was not until after the lapse of more than ten years, that its wretched inmates received any such Reproof, Consolation, or Instruction as the Church gives to its Members; they were in the strongest sense of the term, souls "cut off from the Congregation of the Lord," and delivered over to Satan. What wonder then if they became in

temper, disposition, and habits, like to those whom he leads captive at his will, and their place of torment like his!

It became the duty of the Writer of these Observations to visit Norfolk Island in the year 1834 as one of the Judges of the Supreme Court. The Court having been adjourned to that Settlement, in the execution of a power which the Judges possessed under an Act of the Imperial Parliament*, for the purpose of trying some of the prisoners who stood charged with the Offence of rising upon their Guard, then consisting in Officers and Private Soldiers of about 120 men, under a deep laid, well concocted, and very generally extending Conspiracy, the object of which was to seize and disarm the Guard, to seize the Commandant,—with the weapons thus obtained, to render themselves Masters of the Island, and having done this, to entrap the next Government vessel which should visit them with supplies, and was then expected, and finally make their escape by its means.

This plan, well concerted, and secretly kept for more than three months, was at length attempted. Several convenient posts were seized by the Conspirators; Prisoners in confinement were released, and the irons of those who were in irons at the time removed; the Hospital, which was adjacent to the first point of attack, occupied by large numbers of them, without detection; the Guard appointed to receive and conduct to their daily labour those Prisoners who, being of the most desperate sort, or being Respites in irons from Capital Sentences, were confined in the Gaol, were suddenly at-

* 9th Geo. IV. c. 83.

tacked in front and rear, and some of them thrown down, and their muskets forcibly wrested from them—a simultaneous movement was made in other parts of the Settlement at the same instant—the tool-houses were broken open, and large bodies of the Conspirators, armed with these weapons, made for the same point to support their leaders—and all the Prisoners on the Island, who were bad enough to be entrusted by the Conspirators with any knowledge of their plan, were ready at their posts to take their part in it. The Guard, however, which had been attacked, owing to some wavering on the part of those Prisoners who attacked in front, extricated themselves, with the exception of two or three, who were grappled by the boldest and most determined of their assailants, escaped to a distance, and opened a fire upon them, which dispersed the attacking party, killing some and wounding others. The firing alarmed the Commandant, and the Officers of the Establishment and the rest of the Military; and the affair ended in some being immediately captured, others taking to secret retreats in the Island, one of them armed with a musket which he had wrested from a Soldier, and in others being recognised, who were afterwards pursued and secured.

As many of the Conspirators as could be detected were lodged in Gaol, loaded with irons, and there awaited the result of the Commandant's report of the circumstance to the Governor at Sydney; the consequence of which was, an application to the Judges of the Supreme Court to make such arrangements for the trial of the offenders as might prevent the necessity of their being brought, with the witnesses on both sides, to Sydney for the purpose.

The Writer of these Observations accordingly proceeded on that melancholy duty in H.M.S. Alligator, and arrived at Norfolk Island in July 1834, and found 130 Prisoners in confinement on that charge.

For their share in this Offence, as Principals and Accessories before the fact, fifty-five Prisoners were selected for trial by the Crown officers, as being considered Ringleaders, and against whom also, evidence confirmatory of that of some of the accomplices, who were admitted as witnesses, could be obtained.

In the course of these trials, which occupied ten days, *eighty-seven different witnesses* were examined on the part of the Prosecution and for the Prisoners; many of the principal witnesses five or six times over, during which they underwent a course and mode of Cross-examination by the Prisoners, such as no Advocate in the World could conduct; and revealed to the Court a picture of depravity, which, it may be asserted, no human Judge ever had revealed to him before. This will be fully understood, when it is explained that some of the principal witnesses against the Conspirators, were Prisoners who had been concerned in the affair as deeply as themselves; that almost all of them were their fellow prisoners; that they had passed days and nights together in confinement, so many as 120 in a single ward; that they had been intimately associated in the commission of other crimes of deeper stain; that their occupation, and they had none of a Holier kind, during the hours of respite from labour, and those which should be given to repose, was the relation of crimes in which they had been engaged, or to which they were privy; no Conspirator could desire a better knowledge of the character of his companions than was thus obtained; they proved indeed by their searching questions on cross-examination, and abundantly proved to the mind of the

hearer, by the faint and downcast denial of the Witness, that they were intimately acquainted with each other's thoughts and words and works; and each particular of these was appalling. But beyond all this, the unhappy Prisoners themselves, when brought up, as they were in the order of their conviction, (and of the number tried, thirty were capitally convicted and received sentence of death,) completed the abominable revelation by communicating to the Judge, in earnest, deep, but calm expostulation, the crimes committed there, upon which, to be now particular would not be meet; and he can therefore no otherwise describe the State of the Island than figuratively, a mode of expression, however, which he does not believe to exceed the reality when he says that the picture presented of that place to his mind, upon that occasion, was of a Cage full of Unclean Birds, full of Crimes against God and Man, Murders and Blasphemies, and all Uncleanness.

One of them, a man who displayed singular ability, and uncommon calmness and self-possession under circumstances so appalling to ordinary minds, represented it to be a "Hell upon Earth," and such assuredly it was, as far as the torment of that Region is made up of the company of Evil Spirits, glorying in Evil Deeds; "let a man's heart" he said, "be what it will, when he comes here, his Man's heart is taken from him, and there is given to him the heart of a Beast."

He represented, and others followed him in the same course, that the crimes which had brought them there, were not of a kind which should condemn them to such a state:—that many of them had been decent men, possessed of means of support, and had wives and families in the world; and they were condemned to the same place of helplessness and despair with those whose crimes were of the deepest kind; banished for life or fourteen years to a spot where the face of Woman is never seen—doomed to daily toil, fed upon

the most common diet, salt beef, and maize, and water, “subject to the lash, if a man looked (to use his own expression), at an Overseer or a Constable, or neglected his work, or committed any offence, however trivial, and often for no offence at all.” One of them said, “Sentence has been passed upon us before, and we thought we should have been executed, and prepared to die, and wish we had been executed then. It was no Mercy to send us to this place ; I do not ask life, I do not want to be spared, on condition of remaining here ; life is not worth having on such terms.” “ I pleaded guilty,” said another, “ to the charge against me, because I knew I was guilty, and as the only expiation I could make for my offence, and I have been upbraided by my fellow prisoners for doing so, because they say that my pleading guilty, has been the cause of their being convicted. I was transported from Ireland for an offence of which I was not guilty, that of cattle stealing, and I was again unjustly convicted before your Honour of a like offence, and I was innocent of that, and I committed the present offence to get clear of this accursed place.”*

Another took ingenious advantage of some discrepancy in the evidence, to make a powerful appeal to the Judge, founded upon his assertion of his own innocence, and that his person was mistaken. † And finding that Appeal ineffectual, and

* It is right to state here, that the Judge on his return to Sydney referred again anxiously to his notes of this man's trial before him, and others also, who interested themselves in his favour, did the same, and examined the Depositions at the Police Office, when he was committed for trial, and there appeared no reason upon the evidence to doubt his guilt in that transaction, for which he was transported to Norfolk Island. It appears he calculated upon the bad character of the principal witness against him, who, after he was convicted of cattle stealing, was convicted of perjury, not in that case, but committed in some other.

† This man's case was also again anxiously investigated by the Judge, and no doubt of his guilt entertained.

that he was sentenced to die, he broke out in the most moving and passionate exclamations and intreaties, that he might not die without the benefit of Confession. "Oh, your Honor," he said, "as you hope to be saved yourself, do not let me die without seeing my Priest. I have been a very wicked man indeed, I have committed many other crimes for which I ought to die, but do not send me out of the World without seeing my Priest." Poor soul! he was a Roman Catholic; and after this, he was taken away to his cell, and in miserable agony, employed his time embracing and beating himself upon a rudely constructed figure of the Cross, which a fellow Prisoner of the same persuasion made for him of wood, and incoherently and madly pronounced incessantly, those brief exclamations for Mercy, which such an one could teach him.

Others spoke in moving terms of the hopelessness of their lot, and their despair, and another spoke also, of what rendered the state they were in, one of utter hopelessness; and the statement which he made was perfectly true; he said, "What is done, your Honor, to make us better? once a Week we are drawn up in the Square opposite the Military Barrack, and the Military are drawn up in front of us with loaded muskets and fixed bayonets, and a young Officer then comes to the Fence, and reads part of the Prayers, and that takes, may be, about a quarter of an hour, and that is all the Religion we see."

To Expostulation such as was thus offered, to Appeals like these, the Human Heart could not be insensible. The wretched men were returned to their cells, and the Judge to his sad meditation; the result of which was, that he asserted a Power not given to him by the Local Law of the Colony, but of which the Local Law could not deprive him; he relieved the whole of the Prisoners, until he should have had an opportunity to lay their case before the Executive Govern-

ment, and to obtain for those who should suffer the last penalty of the law, at least that Religious consolation and assistance, they so much needed.

Eleven of the whole number subsequently suffered, those who were Roman Catholics receiving the consolation of their Priest, The Rev. Mr. Ullathorne, the Vicar General, and the Protestants, that of the Rev. Mr. Stiles, who, when the warrant for their execution was transmitted to the Island, were sent from Sydney to attend them.

This was the first visitation of the kind which they had received in their place of confinement, and it was thankfully received, and the opportunity thus afforded of Religious Counsel and Exhortation embraced not only by the unhappy persons under sentence of death, but by many others upon the Island, in a manner which was very gratifying to both these Ministers; nor were the effects of this transitory visit of a transitory nature, for when in the following year, another crime was committed there, and another Court assembled, and the same Reverend Gentlemen proceeded there again, they found the Religious Instruction they had imparted had not been altogether lost, but in many instances improved.

The Rev. Mr. Stiles especially reported of several as being in a very improved and promising state.*

This is not the place for a more detailed description of the System pursued at Norfolk Island, and of its effects, but thus much it has been thought fit to state, respecting the unfortunate circumstances which led to those visits, with the intent of thereby illustrating the moral con-

* Since then the Island has been visited by the Bishop, who found many of the Prisoners in a state of mind justifying their admission to the rite of Confirmation, and to the Holy Communion.

dition of the Prisoners confined on Norfolk Island, at the time.

It will not be supposed that such things were witnessed by him who observed them, and that his own anxious efforts were not unceasingly turned towards their amelioration. Some suggestions for diminishing the number of Prisoners confined together in the Wards were speedily attended to. His efforts to procure Spiritual Reproof, Instruction, and Consolation, were not so soon successful; they were however continued, and at last his Public Remarks on the subject, although they gave offence, no matter how or to whom, were followed by the appointment of both Protestant and Roman Catholic Chaplains to the Island.

At the time the Judge visited the Island, there were seven hundred and fifty prisoners; their places of confinement were, first, a Gaol in a most miserable state of insecurity and unfitness for the purpose; and a Prisoners' Barrack.

Norfolk Island at a period prior to its appropriation to the purposes of a Penal Settlement, having been occupied by Free Settlers, under the sanction of the Government; who were arbitrarily, as they considered, removed from a place to which on account of its Natural beauties and fertility, they were strongly attached, to make room for the occupation of the Island by the Colonial Government itself. The Building, used as a Gaol, and still the only one upon the Island applied to that purpose, was the Inn of the Settlement; the rooms and outhouses having been converted into Dungeons, so insecure, however, as to require the additional precaution, besides the walls and barred windows, of irons by which the unhappy inmates were fastened to a chain cable led through the rooms; the Wards of the Gaol

were also so close and crowded, that when visited by the Judge, the prisoners were all found with only their lower garments on, and, although in a state of inaction, in the most profuse perspiration.

The Gaol is the place of confinement for those Prisoners, who, being Capital Respites from Sentences of death passed upon them, are kept there as a separate place of confinement, and are also worked at places apart from the other Prisoners. It is also the place of confinement of those Prisoners, who having been charged with any crime of too serious a nature to be dealt with by the Magistrates of Norfolk Island, (who are some of the Officers, Civil and Military, in charge of the Settlement,) are confined there until an opportunity offers for bringing them to trial.

The rest of the Prisoners were, when visited in 1834, confined chiefly in the Prisoners Barrack, a large building contained in a Quadrangle, one side being then in a course of erection, and consisting of three Floors, divided into Wards, containing from 50 to 126 Prisoners. Each ward contained two double tiers of hammocks, one above the other on each side of a passage four feet wide. No other classification was practicable, than to put into one Ward by themselves those Prisoners who were obnoxious to the others, for having given evidence against any of them, and who were likely to be illtreated.

In the month of April of that year, it was the good fortune of the Settlement, that an Officer was appointed to take charge as Commandant, admirably qualified, as far as the Writer of these Observations had time and means of judging, (and these have not been limited to the short period of his visit to the Island,) for such a charge—Just, Prudent, Fearless, and Merciful, setting an example of propriety in Religious and Moral Observances in his own person and family, and exacting it from others.

It was with extreme concern, therefore, that when about to quit the Colony in March 1839, the Writer learned that this Officer, being a Major in the 50th Regiment doing duty in Sydney, was ordered to join his Regiment; he is persuaded that no better Governor could be found for a Penal Settlement, than Major Anderson, and that his Successor will be long in acquiring the knowledge he possessed of the characters of the Prisoners on the Island.

On leaving Sydney, in April 1834, he was empowered and directed by the Government to make any alterations in the System of Management and arrangement of the Prisoners which might appear to him necessary for their Spiritual and Temporal welfare. His first efforts were directed to the due observance of the Sabbath; and being directed by the Governor* to endeavour to select two of the most competent Prisoners on the Island to act as Catechists until regular Ministers could be procured, he selected a Protestant who had been in early life a Chaplain on board a Man-of-War, transported for forgery, and a Roman Catholic who had been educated for a Priest. In August of that year places were appointed for the Congregations of both Churches, and a separate and full service was performed by these persons, until the arrival of Clergymen, twice every Sunday, occupying from an hour and a half to two hours each time, the Commandant himself attending occasionally at each place of Worship.

Adult Sunday schools were also formed, and met for an hour, morning and evening, being attended by from 200 to 250 Prisoners of both persuasions. This led to the public assembling of many of those men who at first were scoffed at, in their Wards in Barracks, for Even-

* At that time Sir Richard Bourke.

ing and Morning Prayers, without molestation. From the same period the Troops and free people belonging to the Establishment have had distinct places of Worship, the service being read to the Protestants by the Honourable Mr. Pery, one of the clerks, until the arrival there of the Rev. Mr. Sharpe in 1837, and to the Roman Catholics by one of the Serjeants of the Detachment in charge, until the arrival of Ministers of that persuasion in the year 1838. The Religious Instruction of the Prisoners was indeed temporarily provided for, by the appointment in the year 1836, by the Home Government, of an Independent Minister, who, after officiating there for a time, and bringing himself into unfortunate collision with the Commandant of the Settlement, solicited and obtained his release from the Island, and in his room was appointed, in the year 1837, the Rev. Mr. Sharpe, removed thither at his own request, from Pitt Town, in New South Wales, whose labours and ministrations have been eminently useful and effectual. There are also now two Clergymen of the Church of Rome, appointed in October, 1838, (the Rev. John M'Encroe, and the Rev. H. G. Gregory).*

There is no Church or other Building adapted for Divine Worship; at the Chief Settlement indeed a small and inconvenient room is appropriated to that purpose, and a Barn which is sufficiently large, and much more commodious, at the Agricultural Establishment at Longridge, about one mile and a half distant.

With respect to Classification, owing to the number of Prisoners and the want of adaptation in the Public

* The cause it is understood, of this arrangement is, that if a Roman Catholic Clergyman were stationed at Norfolk Island alone, he would be deprived of the benefit of one of the Ordinances of his Church, Confession.

Buildings to that object, little has been done; but all the boys and young men are in a Ward by themselves, and the Scholars also are kept as much together as possible.

The Prisoners Barracks were completed in the year 1835, upon the same unfortunate plan as regards the construction of the Wards, which has been before observed upon, except that according to the Writer's suggestion, the Commandant received the Governor's sanction, to reduce their limits where practicable consistently with the Plan, by running up a stone partition in the middle of each Ward, and by this means the new Wards contain from twenty-two to thirty-eight men in each, instead of from fifty to one hundred and twenty-six, and so admit of greater subdivisions of the men.

In July 1838, there were 1,411 Prisoners on the Island, but the Barracks only contain in regular Berths, 1,196, in double tiers of hammocks, one over the other, on each side of the Ward; 215 were divided between the different Stations on the Settlement, as Officers' Servants, Gardeners, Hospital Attendants, and Watchmen, and some were confined in the Court House.

The Military Force in charge of the Island consisted at the same time of six Officers, and 170 Men, detached from two of the Regiments doing duty in the Colony.

Divine Service is now regularly performed twice on the Lord's Day, and the Sabbath strictly observed. The Chaplain also performs Divine Worship to these Prisoners, who being under various sentences in irons, as respited from Capital Punishment upon that condition, are confined in the Gaol, and others under charges of different descriptions, twice during the week; to the sick at the Hospital twice; and to those men who are

exempt from work (their sentences having expired) once during the week.

The number of Protestant Prisoners in the Island, at the close of 1837, was 743. A Church, sufficiently large for the accommodation of at least that number, as well as of the Military, is urgently required; and there is a total absence of all things necessary for the due celebration of the Ordinances of the Church.

A Lending Library, for the benefit of the Prisoners had been established, consisting of a few Moral Works, to which Grants have been made from the Diocesan Committee, and the Religious Tract Society at Sydney; but the demand for Bibles and Prayer-Books is great; they are much wanted, and are very thankfully received. There is a School established for the Children of the Soldiers forming the Guard, consisting, on an average, of about twenty-eight children.

The Sunday School for the Protestant Prisoners was attended by about 120 prisoners.

Moreton Bay.

The Penal Settlement of Moreton Bay has been without a Clergyman from the year 1830, and without Religious means, except such as could be afforded by Mr. Handt (a Missionary to the Aborigines at that Settlement,) in addition to his other duties, and a sum of 50*l.* per annum was appropriated to him for that purpose out of the 500*l.* allowed by the Lords Commissioners of her Majesty's Treasury. The Prisoners at that Settlement have been, however, of late years, greatly reduced in numbers, some whose offences were not of an aggravated character, having been removed to Sydney, and those under confinement for higher offences having been removed to Norfolk Island, under an order, which has

for some time existed, to abandon Moreton Bay altogether as a Penal Settlement. The number of Convicts still in confinement there, in May 1838, was, Males 207, Females seventy-seven, total 284; and the removal of these to Sydney was in contemplation at the commencement of the year 1839; so that, in all probability, the Penal Settlement at Moreton Bay is now nearly cleared of that portion of its population.*

* More recent changes in the views of the Home Government, respecting Norfolk Island and Moreton Bay, may, however, it is apprehended, lead to its re-establishment.

CHAPTER VII.

SUMMARY OF THE STATE OF RELIGION AND EDUCATION,
AND RELIGIOUS WANTS.

THE Sum of the foregoing Statements will certainly be found not to present a favourable result as to the state of Religion and Education in New South Wales; but must ever be accompanied with the reflection, how inadequate have been the means employed to the end desired, and that the additional means for Religious instruction which have been recently afforded, have not had time for their effects to become apparent.

Religious Improvement, it will be acknowledged, is progressive; the heart long depraved by Vice, does not usually altogether and at once abandon its vicious propensities, but as Divine Grace and Conviction break in upon it, and frequently alas! far behind in proportion to the Grace bestowed, and the Conviction felt, one by one, the strongholds of Satan are loosened, and at length the long enslaved Soul is restored to Communion with its God.

It would be presumptuous, and it is not intended, to deny the power of Almighty Grace suddenly to produce that change of heart which is at once exhibited in a total change of life; but the ordinary workings of that power are it is believed of a progressive kind.

No such sudden change however can be truly claimed by any class of Religionists in New South Wales as the

result of their labours, however zealous and conscientious. The Protestant Ministers do not claim it, and notwithstanding the effects attributed to the offices of the Roman Catholic Clergy by their Superiors*, it cannot be conceded to them.

The proportion of the Population at any one time, attending Divine Worship, will not be found such as to warrant any high estimate being at present formed of the Religious Condition of the Colony. Nor is this to be wondered at, that from a field so long neglected the harvest should be so small; rather is the Mercy of our God to be praised, who hath “left himself a very small remnant,” else had we been like to those Cities which, in his justice, he destroyed. What is doing however, in the Colony, and by the Inhabitants themselves, to produce a better state of things, may be adduced as evidence of the working of that leaven upon the Community, which will end, it is trusted, in the whole lump being leavened; and warrants the assertion that New South Wales possesses many faithful servants of God, whose good report is honourable to their Country.

The number of Protestants at any one time attending Divine Worship, at the commencement of 1839, cannot, it is feared, be estimated at more than 11,000. Of these, the number attending the Ministrations of the Clergy of the Church of England was about 7,000, the number attending the Ministrations of the Clergy of the Presbyterian Church about 2,000, the number attached to the Wesleyan Connexion 1,450, those attending the Independent Congregation 300, the Baptist 300, and the Quakers about fifty. †

* Ante pages 126 and 128.

† The numbers attending at the Church of England, and the Presbyterian Churches and Chapels, will be at once recognized as not

This estimate is formed with respect to the number attending Divine Worship in 1839; at that time the General Population of the Colony had been increased from 77,096 (the number in 1836) to about 102,000*, the number of Protestants at the former period being 54,621; what proportion of the additional Population was of the same denomination, there are at present no means of ascertaining.

The number of Roman Catholics attending Divine Worship, in 1836, was not estimated at more than 2,450 †; the Roman Catholic portion of the community being at the same time 21,898. The number of persons of that Profession, and of their Congregations in 1839, is unknown.

No exact estimate can be formed of the proportion between those who could attend Divine Worship, and did not; this would depend upon the exact number of persons who were at the time, to which the calculation should be applied, without the limits of location or “without the boundaries” (as it was improperly termed), in road parties and ironed gangs, in Penal Settlements, in Colonial vessels at Sea, in the different Gaols of the Colony, and at Stations so remote from the places of Public Worship as to render their attendance impracticable. It is not possible very accurately, to calcu-

including the whole number of members of either Church, owing to various circumstances, as remoteness of place of residence, and others, persons who are yet members, become it is obvious, irregular in their attendance; the attendance is not always composed of the same persons. The numbers of the Wesleyans are of those in actual connexion with them.

* See ante, p. 114, note.

† Blue Book for 1837.

late their number. Some idea may however be formed of it from a view of the distribution of the Population at the time of taking the last Census in 1836. The persons in these unfortunate situations, must, it is obvious, in many instances, have been proportionably increased, as the General Population of the Colony has increased since that period.

The number of persons without the limits of location, in iron gangs, and at the Penal Settlements, was then reported as being 12,929 Protestants, and 5,539 Roman Catholics—the number in Colonial vessels at Sea, was, Protestants 850, Roman Catholics, 325; in all, 19,643 persons.*

There were also Ten Counties for which there was no Minister of Religion, of any denomination; and these Counties contained at that time 6,667 Protestants, and 2,867 Roman Catholics, total 9,534; three of these (as will be subsequently noticed) have since obtained the benefit of a Presbyterian Clergyman, but none of them have yet, either one of the Church of England, or of the Church of Rome.

Thus it will appear that in the year 1836, when the whole Population amounted only to 77,096, so large a proportion as 29,177 were in situations in which it was impossible for them to attend the ordinary Ministrations of Religion, exclusive of that additional number, who being at large, were yet unable to attend them from their distance.

* Some estimate of the increase of these persons in 1839, may be formed from the fact, with respect to the numbers without the limits of location; these were reported in the Census of 1836, at 2,968, but the Commissioners of Crown Lands reported their number in 1839, to be 4,380.

At the commencement of the year 1839, there were thirty-two places at which private subscriptions had been entered into in the Colony for the erection of Churches, to be Consecrated according to the rites of the Church of England, amounting to upwards of Eleven Thousand Pounds; and ten other places at which Churches were in progress of erection, and undertaken for, at an estimated cost of upwards of Twenty Thousand Pounds.

These undertakings by no means meet the urgent want, which is still felt in every part of the Colony. The number of projected Churches and the amount of private subscriptions give proof that the desire of the Inhabitants is most strongly towards the Tabernacles of the Church of England, yet few in comparison with the necessity are in actual progress of erection, and three only have been at present added to their number.

The Church room in the Country Districts in 1836, could only accommodate 3,000 persons, the number of Protestants in those districts being about 40,000.

Trinity Church, at Bathurst, which had been commenced in 1834, before the Bishop's visit to England, has been completed since his return.

St. Thomas's Church at Mulgoa has been wholly built since that time, and Addington Chapel at O'Connell Plains purchased and enlarged.*

In every part of the Colony is the want of Churches most urgent, not in the distant parts alone, but in the County of Cumberland where they are most numerous, in the very neighbourhood of Sydney, on the opposite shores, and in the coves of Port Jackson, and in none more than in Sydney itself. The want of Church accommodation

* Four Churches, viz. at Penrith, South Creek, Cook's River, Richmond and Goulburn, are it is trusted by this time completed.

in the Town of Sydney is so great as to cause many professing a desire to attend the Ordinances of the Church to frequent the Chapels of other Communities dissenting, some of them very widely, from her doctrines, and some even impatient of her existence as a Church, and gives occasion for excuse to those who would otherwise have no excuse, for neglecting Public Worship altogether.

Neither is the Church of St. Phillip nor that of St. James capable of receiving the continual applicants for accommodation, and instances of disappointment of this kind have often most seriously affected the Writer of these Observations; who has known young men brought up in the communion of the Church, prevented by this cause from attending its Ordinances, and in consequence either wholly falling away from Public Worship, or attending other places. The comparison of the number of the Protestant Population of Sydney, with the amount of Church accommodation, will at once prove this statement.*

In 1836 there was room in the Churches of St. James and St. Phillip in Sydney for 2,300 persons, the number of Protestants at that time being 14,391, and no additional Church room has yet been obtained in the National Church in Sydney.

The intended Cathedral Church of St. Andrew cannot be expected to be available for Divine Worship for three years to come, if its Trustees labour in the meantime under no want of pecuniary means, in which they are at present deficient; and even then it will not supply accommodation for those who are now without it.

This however is the only Church in actual progress of erection in Sydney, while there are certainly now re-

* See ante page 115.

quired not less than four others in that Town, besides those already contemplated, viz. First, the substitution of a larger and more convenient Church for the small ill-built, and now dilapidated Church of St. Phillip, another in the Centre of Sydney, another at its Northern extremity in the Parish of St. Phillip, and another in the neighbourhood of Darlinghurst. One is also required near the Southern extremity of the Town, in the Parish of Alexandria, and Subscriptions have been entered into for the purpose of its erection.

The enlargement, maintenance, and repair of the Churches already in being is also in a great measure cast upon the Members of the Church; no provision is made for this purpose, or for the Salaries of Church officers, under the Local Act, beyond the application of "the revenues belonging to or arising from the use of the particular Church or Chapel," that is, *the pew rents*.

For these objects, are undoubtedly required continued zeal on the part of the friends of the Church and greatly increased funds, far greater than her well disposed members resident in Sydney are capable of supplying. These have already cheerfully devoted considerable parts of their private means to this holy purpose, and it is hoped, will not be found slack in the good cause. But the numbers of those who care for the Church are perhaps in every Community few in comparison with those for whom the Church cares; whilst it is only from one of these classes that aid such as is required will be received.

But not only is there immediate need of more Churches, but also for more Clergymen. The number available for Parochial purposes, in March 1839, was, as already shewn, thirty-three, more than double the number they

amounted to, little more than two years before ; but these extended numbers, judiciously stationed as they were, require to be greatly increased for the Spiritual occupation of the Colony, even of those parts for which some provision existed. Little need be said on this point to shew the necessity remaining for more, than simply to refer to the vast District of the Upper Hunter, scantily supplied by the periodical visits of the Rev. Mr. Stack, from Maitland, to the fields of labour imperfectly occupied by the Rev. Mr. Keane, on the Hawkesbury, the Rev. Mr. Edmonston, on the Colo and Macdonald, the Rev. Mr. Stiles, in the Curryjong, the Rev. Mr. Hassall in the Counties of Camden and Cumberland, and the Rev. Mr. Rogers, at Brisbane Water, by the three Clergymen stationed in the Counties of Argyle, King, and Murray, by every Clergyman stationed in the County of Cumberland, the best supplied of any part of the Colony—and in the Town of Sydney itself ; the simple facts, indeed, that so many as *forty-two* Churches had been subscribed for in various parts of the Colony, and that no less than *four* additional Churches were absolutely required in Sydney itself, for every one of which, Congregations were prepared, (else, there were no need perceived for the Churches,) these facts abundantly establish the position that more Clergymen were still wanting. Nor does this comprehend the whole necessity of the case ; the Clergymen required in the Districts, and for the intended Churches which have been referred to, are all within the nearest and most populous circle of civilization. There were at the commencement of the year 1839, seven Counties for which there was no Minister of any denomination, and three others in which there was only a Presbyterian Clergy-

man; the former are Bligh, Georgiana, Hunter, Phillip, Roxburgh, Wellington, (except on the Aboriginal Mission in Wellington Valley) and Westmoreland; those which had the benefit of a Presbyterian Clergyman, but had none of any other denomination, were Brisbane, Cook, and St. Vincent. These ten Counties contained a Population in 1836, according to the Census then taken (and which has since been increased by the addition both of Emigrants and Convicts) of 6,667 Protestants and 2,867 Roman Catholics; of these the large proportion of Male persons, and especially Male Convicts, as compared with the number of Females, both Free and Convicts, ought not to be considered a light circumstance.*

There lie also, far beyond this circle, around the present limits of location, from the Eastern Coast to the North, from the North to the West, and from the

* They were as follow :—

Counties.	Males.			Females.		
	Free.		Convict.	Free.		Convict.
	Above 12 Years of age.	Under 12 Years of age.		Above 12 Years of age.	Under 12 Years of age.	
Bligh	112	13	219	17	14	1
Brisbane	220	51	974	81	36	16
Cook	678	306	366	377	298	27
Georgiana	192	50	227	65	36	5
Hunter.....	258	99	225	119	92	15
Phillip.....	54	5	169	12	6	1
Roxburgh	595	142	891	212	100	40
St. Vincent	150	21	341	44	25	11
Wellington	163	19	283	38	22	5
Westmoreland..	182	37	260	160	32	8

West to the South; Stations for cattle and sheep occupied by thousands of human beings, to whom the very name of religion is almost unknown. To these districts the Bishop referred in his Report to the Diocesan Committee in January 1837.* “Independently (he stated) of those portions of the Colony to which, however distant, it is possible, though rarely and imperfectly, to extend the administration of the Offices of Religion, there are others which lie utterly beyond the reach of any exertions to which the present number of Clergymen in the Colony is or can be physically equal. The extended plains of Maneroo, and great part of the course of the Murrumbidgee River †, are occupied by hundreds of beings to whom the very name of religion is a stranger. The same observation may be applied to the territory to the Westward and Northward of Bathurst, far beyond Wellington, with the whole country of Mudjee and Molong, and the districts extending in a circuit which includes Liverpool Plains, and the country beyond, as far as the River Namoi. All these districts are more or less thickly covered with Stations, and the dwelling-places of nominal Christians, who are, however, far removed beyond the sound or hearing of all that is Christian, living in a state of concubinage, frequently promiscuous, without books or means of instruction of any description—the observation of the

* First Rep. Dio. Com. p. 49.

† In this district, however, it should be noticed, that the Roman Catholics are particularly active in disseminating their Doctrines and establishing Churches. The foundation of a Church has been laid at Yass, one at the Tumat River, and a third about fifty miles distant, on the banks of the Murrumbidgee; and two Clergymen of that Church have been already appointed to those distant Stations.

Sabbath-day totally obliterated among them—their children grown up not only without baptism, but almost in unacquaintance with the name or being of their Creator. These persons, I have reason to think, judging from the accounts which I have collected, are placed in a situation as dreadful to contemplate as that of any heathen existing upon this Earth. I refer to these painful circumstances, not merely to explain to the General Meeting the extent of the field which lies open for the exertion of their Christian charity, if it were in their power to occupy it, *but I refer to them principally in the hope that means may be devised for making an effectual representation to the people of England of the condition to which such numbers of their countrymen are reduced, and of the still more deplorable fate which awaits their descendants, unless timely means be employed to arrest it.*”

To the fidelity of this Statement the Writer of these Observations has had abundant means, in the course of Criminal Trials before him in his Judicial capacity, of bearing testimony; and the state of things then described remained the same in March 1839, with the exception of the districts partially occupied by the Reverend Mr. Cartwright, the Reverend Mr. Sowerby, and the Reverend Mr. Smith. A very recent circumstance disclosed in the most painful manner the consequences of Men living unawed by, because far out of the reach of the laws, and uninfluenced by Religion. That crime of almost unheard of depravity is alluded to, which was committed so recently as on the 9th of June 1838, at one of those stations on the Big River by a party of Stockmen and others associated with them, in the Massacre of a number of inoffensive Black Natives, not less than twenty-eight, and probably many more.

The circumstances of that case are sufficiently set forth in the address of the Judge, before whom seven of the persons concerned in it, were tried and convicted, and by whom they were sentenced to suffer Death ; it is extracted from one of the papers of the day.*

*THE LIVERPOOL PLAINS MASSACRE.—(*From the Colonist Newspaper, 12th December, 1838.*)—The following is the address of Judge Burton to the prisoners convicted of the murder of the Aborigines at Liverpool Plains. His Honour said—“Prisoners at the bar, you have been found guilty under an information charging you with Wilful Murder. At your trial a point was reserved whether that Conviction was right, which your learned Counsel have had an opportunity of arguing, but by abandoning it they have shewn the Court that they feel that with which the Court was fully impressed ; although the Judge who tried you might have varied in his opinion, the Court feel bound to hold that there is nothing in the objection. You have been found guilty of the Murder of men, women, and children, and the Law of the land says, ‘Whoever is guilty of murder shall suffer death,’ and this sentence it is imperative on all Courts which are called on to try such cases, to pass. This is not a law of mere human convenience which may be adopted or rejected at pleasure according to the conventional usages of Society, but is founded on the Law of God, given at the earliest period of Scripture History when there were only a few people on the face of the Earth ; and from these few are descended all the people that are now in existence, men of all kindred, men of all languages, men of all colours. The Law was given in imperative terms, ‘Whosoever sheds man’s blood, by man shall his blood be shed,’ and I doubt whether this Law can be varied from ; at any rate there will be a great national guilt incurred by those who dare to depart from it. No civilized country has a right to vary the construction of this law in order to declare to what objects it shall be applied, for the terms of the law are express and cannot be misunderstood. The circumstances of the Murder of which you have been found guilty, are of such singular atrocity that I am persuaded that you long ago must have expected what the result would be. This is not the case where a single individual has met his death by violent means ; this is not the case, as has too often indelibly stained the annals of this Colony, where death has ensued from a

One of the causes which led to the Commission of this crime, the absence of all controul over the Prisoners in that remote district, it is trusted, is now removed by the establishment of a Border Police, whose duty it will

drunken quarrel; this is not the case, when, as this session the Court has been pained to hear, the blood of a human being and the intoxicating liquor were mingled on the same floor; this is not the case where the life or property of an individual has been attacked, ever so weakly, and arms have been resorted to. No such extenuating circumstances as these, if any consider them extenuating, have taken place. This is not the case of the murder of one individual, but of many—men, women, and children, old men and babes hanging at their mothers' breasts, to the number in all, according to the evidence, probably of thirty individuals, whose bodies on one occasion were murdered—poor defenceless human beings. A party of Blacks were seated round their fires, which they had just made up for the night—they were resting secure under the protection of one of you—they were totally unsuspecting—when they were suddenly surrounded by a band of armed men, of whom you, the Prisoners at the Bar, were half, and all of whom were equally guilty. The Blacks fled to the hut of one of you for safety, but that hut proved the mesh of their destruction. In that hut, into which they had fled depending for security—in that hut, amid the tears, the sighs, the sobs, and the groans of the unhappy victims, you bound them, one by one, with cords—the father, the mother, and the child—you led them away a small distance from the hut, where, one and all, with the exception of one woman, met one common destruction. I am not stating these facts for the purpose of aggravating the painful feelings which you must naturally feel after being convicted of this offence, but in order to pourtray to the bystanders the nature of your offence in an alarming light, in order that they may see what offence it is for which you are about to offer up your lives. I cannot expect that any words of mine can reach your hearts, but I hope that the Grace of God may reach them, for nothing else can reach those hardened hearts which could surround that fatal pile, and slay the fathers, the mothers, and the infants. Extraordinary pains were taken by some one, either by yourselves or persons interested in the concealment of this affair, to keep it from coming to light. You burned the Bodies for the purpose

be to afford protection both to the Blacks and Whites, from the aggressions of each other, and to assert the authority of the laws over those who reside at the Stations referred to. But the other cause, the absence of all Re-

of concealment, but it pleased God to send a witness to the spot before they were entirely consumed. Afterwards some one removed even the remains that were left. The place was swept, garnished, so that no vestige might remain; but the Crime had been witnessed in Heaven, and could not be concealed. The hundreds of birds of prey that were floating about were witnesses enough to the whole neighbourhood that a carcass was lying there, which would attract even the least interested to the spot, to see whether his own ox or his ass were lying there. But notwithstanding all the efforts that were made, the rib-bone and jaw-bone of a child, and some teeth, were found on the spot. But there is yet a more striking proof of your guilt; for it pleased God in His Providence, the day before the crime was committed to send rain on the Earth, through which your tracks from Newton's to Dangar's, and from Dangar's to the fatal spot, were easily traced. From the hut to the spot where the deed was committed there were the traces of horsemen on each side and the naked feet of the Blacks in the middle, while from the spot there were no traces of the Blacks returning. This affords the strongest corroboration of the evidence of the man Anderson. This offence was not committed without premeditation, for it was proved that the party were collecting down the River some days before the murder. They were met down the River by Burroughs, preparing pouches, and putting straps to swords, doubtless for this purpose. On the Saturday they called at Newton's asking for the Blacks, of course intending to do something with them. On Sunday evening, after spending the day in looking for them, you took them away from the Station, thus closing that Hallowed Day by a scene of Murder, and doubly exposing yourselves to Divine Vengeance. I do not think that Christian men, men speaking the English language, could have brought themselves to the commission of this crime unless they had reason to suppose they would be screened from the effects of it. You might have flattered yourselves that you would have been protected and screened; many did seek to conceal it, none endeavoured to bring it to light, but unhappy men, what you did was seen by God. I do not make

ligious Instruction, still continues; and for its removal as many itinerant Clergymen at least as Police Magistrates will be required.

Some estimate of the numbers of these persons may be formed from the General Summary subjoined, taken from the Itineraries of the Commissioners of Crown Lands, and laid before Council on the 14th of February

these remarks for the purpose of increasing your pain; and I would not for a moment delay passing sentence upon you, but to make the by-standers know what the Law is, and what the Judges will do on such occasions, and that is their duty. Whether few persons or many are concerned, whether one or twenty, whether Black or White, the law will be equally upheld. You are objects of great commiseration, and while I do my duty as a Judge, I cannot conceal my feelings as a Man, and therefore I say, that I feel deeply for the situation in which you are placed, whatever may have been the motives by which you were stimulated, and I trust that they were none other than those mentioned in the indictment, "that you had not the Fear of God before your eyes, but were moved and seduced by the instigations of the Devil." If they were not your only motives,—if you did act at the instigation of others, I trust that it may be brought to light. I cannot but look at you with commiseration; you were all transported to this Colony, although some of you have since become free; you were removed from a Christian Country and placed in a dangerous and tempting situation; you were entirely removed from the benefit of the Ordinances of Religion; you were one hundred and fifty miles from the nearest Police Station on which you could rely for protection—by which you could have been controlled. I cannot but deplore that you should have been placed in such a situation;—that such circumstances should have existed; and, above all, that you should have committed such a Crime. But this commiseration must not interfere with the stern duty, which, as a Judge, the Law enforces on me; which is to order that you, and each of you, be removed to the place whence you came, and thence to a place of public execution, and that, at such time as His Excellency the Governor shall appoint, you be hanged by the neck until your bodies be dead, and may the Lord have Mercy upon your Souls.

1839; * it does not, however, comprehend the whole.

* *General Summary of the Number of Stock depastured in the Districts beyond the Boundaries of Location, and of the Number of Persons residing on the several Stations, as taken from the Itineraries of the respective Commissioners of Crown Lands: —*

Nearest adjoining County.	Commissioner.	Number of Persons residing in each District						Number of Stock depastured in each District			
		Free.		Bond.		Total No. of Persons.	Horses.	Cattle.	Sheep.		
		Male.	Female.	Male.	Female.					6d. per head.	3d. per head.	1d. per head.
Brisbane	Alex. Paterson..	..	..	..	..	626	404	69191	121828
Murray and St. Vincent	John Lambie ..	499	103	365	7	974	1239	54069	291731		
Bligh and Wellington..	Henry Bingham	121	22	163	2	95	108	18645	104333		
Murrumbidgee	E. P. S. Sturt..	108	32	139	2	359	776	48178	101043		
King.	J. C. Welman..	412	100	308	3	..	493	31485	142290		
Port Philip.	Peter Snodgrass	366	25	48	..	439	149	2422	138860		
Bathurst and Wellington	L. V. Dalhenty	156	2	80	1	239	46	4840	57300		
Port Macquarie	Henry Oakes ..	68	26	141	2	..	88	4058	25000		
	Total	1730	309	1244	17	1080	3303	232888	982405		

Since the period to which these observations refer, it is understood that under the selection of the Society for Propagating the Gospel, and by the authority of the Government, ten additional Clergymen have sailed from England for New South Wales, and have, therefore, it is hoped, been added ere now to the Ministry; and two more are about shortly to sail for the same destination; for some portion of the more destitute parts of the Colony, it is hoped, therefore, the Bishop may have it in his power to provide; but one of them will certainly be received to fill the vacant Church at Campbell Town, and two others to fill vacancies (one of them occasioned by the death of the Rev. Mr. Dickinson, of Hunter's Hill,) which have occurred since these additions were made, and another for Port Essington, the Station of Sir J. G. Bremer. Looking also to the increasing wants of even the settled parts of the Colony, and to the advanced age of several of the present Clergymen on the Establishment, it is certain that as many at least as those who have been added to it during the years 1838 and 1839, will be required to be added yearly for a considerable time to come. Nor is this all; for after all this has been done, the Free Population alone, and those of the Prisoners, who are comparatively speaking, *at large*, will be provided for; there will yet remain the duty of providing for those who are confined in Gaols, and in ironed gangs and road parties. These persons can receive no Religious Instruction, except such as is conveyed to them in the several places of their confinement.

And that it may be more readily perceived from what has been hitherto done, how much is wanting to produce the desired reformation, through the influence of Religion, of those miserable beings, whom first, the just laws of their Country have transported to New South

Wales, and whom subsequent offences have caused to be confined in its Gaols, Factories, and Ironed gangs, the number of Prisoners in these several places of confinement, compared with the amount of Religious care bestowed on them, and the expense thereby incurred by the Public Treasury, need only to be stated.

First. On the 1st of February, 1839, the number of Prisoners confined in the different Gaols of the Colony was 555, consisting chiefly of persons awaiting their trials, and these are frequently confined for many months.

Sydney... ..	288
Parramatta.....	25
Liverpool	59
Campbell Town.	9
Windsor.	32
Bathurst.....	20
Newcastle.....	122
	<hr/>
	555

Second. There were at the end of the year 1838, in and out of irons in Sydney, and on the Roads, for various terms, from three months to three years, 1,988 persons, exclusive of an average number confined in Hyde Park Barracks, and employed in the streets of Sydney, of from 170 to 300 men.

Third. The number of Female Prisoners confined in the Factory at Parramatta, in the year 1838, varied from 521 to 712, there having been, during nine months, 600, and for two months above 550.

Fourth. The average number of Female Prisoners confined in the Factory at Newcastle, in the year 1838, was about fifty.

Fifth. The average number of Female Prisoners con-

fined in the Factory at Bathurst, during the same year, was about forty.

Sixth. These are exclusive of a great number of Prisoners, Male and Female, temporarily confined, but frequently for several days, and sometimes for many weeks, and even months, in the various Watch-houses or Locks-up throughout the Colony, exclusive also of Prisoners confined in Solitary Cells, for periods of from a few days to a month

The number of Chaplains provided to afford Religious Instruction to these people appears, from the Estimate for the year 1838, as follows (the cost of the Police Establishment for the same period being 57,740*l.* 11*s.* 3*d.*):—

For Sydney Gaol.

Two Chaplains, one at 50*l.* and one at 25*l.*
per annum..... £75 0 0

Country Districts.

Two Chaplains, one at 30*l.* and one at 25*l.*
per annum 55 0 0

These were the only sums then proposed to be chargeable on the Colonial Treasury for these special purposes: The actual expenditure for that year did, however, exceed it.

One Protestant Chaplain (the Reverend William Cowper) having received an allowance for attending Sydney Gaol 50 0 0

And one Roman Catholic Chaplain, for the same duty 50 0 0

With respect, also, to the Country Districts at Parramatta, there was paid to a Roman Catholic Clergyman, for attending the Factory there 50 0 0

And at Newcastle, to a Roman Catholic Clergyman for attending the Gaol	50	0	0
And to the Protestant Clergyman at Newcastle (as voted), for the same duty	25	0	0
The total sum expended by the Colonial Treasury for this special purpose being, for the year 1838	225	0	0

During the same period, however, there was, for the first time since the Ecclesiastical Establishments was made chargeable upon the Colonial Revenue, an allowance made by the Lords Commissioners of Her Majesty's Treasury in England, *partly applicable to this purpose*, of 500*l.* a-year, "out of Grants for Convict Services, to provide for the Religious Instruction of Convicts employed in the more remote Stations of New South Wales," and which being placed at the Governor's disposal, 300*l.* of it was appropriated to the Church of England, and applied towards providing Clergymen of that Church to officiate at some of the Penal Establishments of the Colony.

Out of this fund there was paid to the Reverend Samuel Marsden, until his death in May 1838, for attending the Female Factory at Parramatta	£18	5	7
To a Clergyman for attending the Prisoners at Goat Island, the New Gaol and Treadmill at Sydney, 50 <i>l.</i> , and for Travelling Expenses, 45 <i>l.</i>	95	0	0
To another, for duties at Convict Establishments other than the above	100	0	0
To three others, for Travelling Expenses, 45 <i>l.</i> each	135	0	0
To another, for Travelling Expenses	40	0	0

There was also paid out of the same Fund,			
to a Catechist stationed at Appin	£80	0	0
To a Missionary at Moreton Bay	50	0	0
And to two Roman Catholic Clergymen at Norfolk Island	51	13	11 $\frac{3}{4}$

Some of these items can scarcely however be considered as entirely applicable to the Instruction of Prisoners in actual confinement; the allowances for travelling expenses for instance, enabled the Clergyman receiving them to attend the distant Stations of their Districts, as well as the Prisoners actually confined within them, and the allowance to the Catechist at Appin, would appear rather to be chargeable as a Colonial Expense. But supposing the whole sum applicable to this special purpose from the Colonial Treasury, and from the British Treasury, to be so applied, the former amounts only to the sum of 225*l.* per annum, and the latter to 500*l.* per annum, for providing Religious Instruction for all the Prisoners, within the limits of the Colony.

It is not intended by these remarks to charge the Colonists of New South Wales with not doing enough for those poor objects of Christian regard. On the contrary it will be evident when the whole sum chargeable on the Colonial Revenue for the Ecclesiastical Establishments of the Colony is taken into account, together with the liberal sums subscribed by private individuals towards the support of the same objects, that the Colonists have in point of amount contributed to them a very liberal proportion of their Public Revenue and their private means.

These Establishments too, it must be borne in mind, are not for the Free alone, but for those in bonds who

are yet sufficiently at large to partake of their advantages; for a Colony a great proportion of the Population of which has been formed from Convicts transported to it from the Mother Country, and many of whom have by the commission of new crimes become a curse to the Community, and are still retained in a state of bondage which does not allow of their enjoying the Ordinances of Religion provided for the Colony at large.

The sum expended by the Colonial Government from the Colonial Revenue on account of the several Ecclesiastical Establishments for the year 1838, including Missions to the Aborigines, and the charge of a Clergyman at Norfolk Island, (the latter properly a charge upon the British Treasury) amounted to the sum of 27,392*l.* 14*s.* 11 $\frac{3}{4}$ *d.*, and that for the Schools to 12,493*l.* 10*s.* 8*d.*, together 39,886*l.* 5*s.* 7 $\frac{3}{4}$ *d.*; an amount of expenditure which has been indeed caused by the erroneous principle upon which it has proceeded, viz. of giving equal support to every form of the Christian Religion, but forming no inconsiderable proportion of the Colonial Revenue which was during the same period only 202,960*l.* 7*s.* 5*d.*, and was at the same time charged for a Police and Gaol Establishment, almost wholly entailed upon it by its penal character, with a sum of 57,740*l.* 11*s.* 3*d.*, transferred to it from the British Treasury, chiefly from the 1st of July 1835, and wholly from the 1st of April 1838; the total expense of the Government for the same period being about 295,000*l.*, an excess over the Revenue of 92,000*l.*, and for the year 1839 that excess will be much beyond 100,000*l.**

It is quite evident therefore that no additional expen-

* Address of the Governor, Sir Geo. Gipps, to the Legislative Council, 14th February 1839.

diture can be expected on this account from the Colonial Revenue.

Nor have the Members of the Church in the Colony been backward in aiding those establishments with their private means. The Diocesan Committee comprehending all the objects embraced by the two great Church Societies in England, uniformly devote one-fourth part of their revenue, and on special occasions still more, in the gratuitous distribution of Bibles, Prayer Books, and other Books upon the Catalogues of the Society for Promoting Christian Knowledge: another proportion of their funds is applied towards the Establishment of Churches and Ministers of the United Church of England and Ireland, especially in those parts of the Colony where the inhabitants are too poor to do so of themselves; and these are parts from which they derive little, if any, of their revenue; and another proportion is uniformly applied in the foundation and encouragement of Public Schools for the education of youth in the principles of that Church.

Towards the erecting, completing, and repairing Churches, during the year 1838, there was voted the sum of 400*l.*; and 350*l.* in sums of 50*l.* each, to seven Clergymen, then recently arrived in the Colony, to enable them more comfortably to provide themselves with necessaries for their establishment; and with a view to prepare young men of good principles and character in the Colony as candidates for Holy Orders, the sum of 100*l.* per annum, for the years 1838 and 1839, was granted towards the maintenance of two young men under the superintendence of the Rev. Mr. W. M. Cowper, the Clergyman at Port Stephens; and lastly, towards the erection, rent, and repairs of the School-houses, and towards School-masters' salaries, 901*l.* 5*s.* 4*d.*

This last sum, was applied out of a fund formed partly from the funds of the Diocesan Committee, that is, to the extent of one third part; 800*l.* having been applied in its formation by the Bishop, out of funds placed at his disposal by the Friends of the Church in England, and 400*l.* by the Diocesan Committee.

Nor, whilst enumerating the benevolence of the Committee, must that of a venerable and pious individual of the same body, pass unnoticed, who at the beginning of the year 1839, gave of his substance a freehold property in the town of Sydney, of the annual value of 350*l.* towards the erection, maintenance, and repair of the intended Cathedral Church of St. Andrew; and is understood to have the intention of still farther honouring God and benefiting the Community in the endowment of other Institutions, founded with that design: Another member of the same Committee has at his own cost, erected a School-house, and a handsome Church at the head of the navigation of the Hunter River: To another, and the members of his family, is chiefly owing the erection of a Church at Mulgoa, and to the same individual, the projection of a Church at Mudgee: And the family of another, chiefly furnish the income of a Clergyman at Queanbeyan, and have been most liberal contributors in land and money, towards a Church at Cook's River. Nor are these by any means solitary instances of individual zeal.

The munificent grants of the two Venerable Societies in England, towards the same objects which had been communicated to the Colonists up to the Month of March 1839, have been already noticed; since that time, the Society for Propagating the Gospel, has followed up its former liberality, by a new grant to the Bishop, for

defraying the expenses incurred by him in providing a temporary Church and Religious books for Port Essington, and has placed at his disposal, a sum of 2,000*l.* to be laid out in land, for the general benefit of the Church.

At present, however, the object is to shew that no sufficient provision is made for the Prisoners in a state of Confinement, and that still greater means are required for that purpose; the next consideration will be from whence those additional means should be supplied.

It is not to be doubted that the Reverend gentlemen, who afford the only Religious Instruction to the Prisoners in the several Gaols and ironed gangs, which they actually receive, discharge their duties to the extent of their power; but when the nature of their regular duties, the extent of the country over which they have to travel, and the amount of that attention which they are thus really able to bestow on these important objects are considered, it will at once appear how very insufficient are the means at present employed.

In short, it may be affirmed that in no case is this duty performed to the prisoners under such charge oftener than once in a week, and that frequently not on the Lord's Day, often only once a fortnight, and frequently not more than once in a month. The arrangement made for fulfilment of so solemn a charge, when the Clergyman does not attend (*viz.* the prayers of the Church being read by the Military officer on duty) is objectionable in many points of view, and it may be justly feared is not a mode of conveying religious instruction likely to be effectual.*

* "If a Chaplain or Catechist attend the Stockade, the Officer will afford him every countenance and assistance in the Religious and Moral Instruction of the Convicts. If neither attend on Sundays, the Officer

The want of regular and devout attendance on these unhappy men is the more lamentable from the circumstance universally attested by Ministers, who have ever officiated at the Stations where they have been confined, that they are most ready and attentive to hear, and grateful for attention bestowed upon them.

They are persons indeed, already self condemned, and with whom therefore the labour of the Messenger of the Gospel may be said to be half performed.

Were their religious means fully adequate, as the opportunities afforded by their hours of exemption of labour are sufficient, many a criminal might be arrested in his course of guilt or contemplated crime, by the warning or advice of the Preacher; many a crime now committed within the walls of the Gaols and the Stockade of the ironed gangs might be prevented, many a Conspiracy to prevent Justice by Perjury be defeated, and the misery of a Gaol or ironed gang be not only converted by the instruction given within it, into an ultimate blessing to the individual, but a lasting benefit to the Community.

Were permanent Ministers appointed to these Establishments, which it is maintained should be the case, it is incalculable what good might be produced amongst their wretched, and now depraved and hardened inmates, by zealous and pious Ministers wholly devoted to the work, during the long periods of time for which they are shut up in these receptacles, and debarred from other

will cause the prayers of their respective Communion to be read to the Prisoners at least once in that day, and will permit such religious instruction to be given as the Pastors of those communions shall direct, to be imparted by one of their own persuasion." Extract.—"Instructions of Government to Assistant Engineers in charge of ironed gangs."

influence to good or evil than such as extends within their boundaries.

Every Gaol, Factory, Ironed gang, and Road party, should be provided with the means of Public Worship and Religious Instruction, not only on every Lord's day, but should be frequently, and if possible daily, visited by a Minister of Religion.

1. A separate Chaplain should be appointed for the Gaol of Sydney, and for the different ironed gangs in its immediate neighbourhood, with an adequate salary, and having no other duty to perform, in order that his whole time may be devoted to the sole object of giving reproof, instruction, and consolation, to the prisoners confined at those places.

2. A separate Chaplain should be appointed for every Gaol hereafter established in the Colony.

3. Arrangements should be made for affording more adequate Religious Instruction to the Prisoners in the respective Gaols and ironed gangs in the Country Districts, by appointing Ministers specially to that duty, and by so disposing them, as to ensure its adequate and effective performance.

The number of Clergymen for this purpose in the Country Districts ought not to be less than *seven*, viz. one for the Gaol and Gangs in the neighbourhood of Liverpool, one for the Gaol and Factory and Gangs in the neighbourhood of Parramatta, one for the district of Illawarra, one for Berrima and the district of Camden, one for the district of Bathurst, one for the district of Maitland, and one for Newcastle.

The next consideration is, by whom are the funds to be provided for furnishing these necessary additional religious means to the prisoners in actual confinement in New South Wales, and its Penal Settlements.

They are outcasts from the Parent Country, and for their crimes, are either retained in confinement, having never been at large in the Colony, or having been at large, have committed fresh crimes against the Community there, which have placed them in their present condition; none but persons of this description are placed in the ironed gangs, and the number of free persons who have not been convicts, at any time confined in the Colonial Gaols, is happily so insignificant, as not to be worth noticing. It is answered, therefore, that the Country which has eased itself of the burden of their presence, and the operation of whose laws has removed them from the opportunities of regular religious instruction, which they could have had if placed even in confinement there, should provide for their religious instruction in the Country upon whose shores it has cast them out.

Great Britain cannot so entirely exonerate herself of all care for these unhappy persons, as not to allow them in the land whither for their crimes they have been sent, some Religious means. Had they remained in confinement in the Mother Country, instead of being transported to New South Wales, the feelings of the British People would never have endured that it should be permitted to form a part, or even a consequence of the punishment inflicted on a Criminal, that he should be deprived of Religious consolation; the distance to which these persons are removed from the actual observation of their countrymen, does not lessen their claim upon them; and it is maintained that the necessary expense of their Religious Instruction should not be a charge upon the Colonial Revenue, but should be borne by Great Britain.

Respecting the source from which the requisite number of Colonial Clergymen for the present and for the

future are to be derived, it is to be observed that at present there exists no Collegiate Establishment in the Colony, at which young men can be brought up in the principles of the Church of England. The necessity however of such an Institution for the education of both Clergymen and School-masters, has become urgent, and it is sincerely trusted that the attention of those who may be able to assist in the foundation and endowment of a College in New South Wales, may be strongly turned to its importance, especially in training young men for the Ministry.

It is only from the Colonial youth that the Church in the Colony can be adequately and permanently supplied. There are advantages attached to a Native Ministry which belong to no other, however zealous and pious; arising not only from the intimate connexion which is thus found to exist between the Inhabitants and their Ministers, but in the actual knowledge which may thus be obtained, of the capacity and fitness of those who are set apart for the Sacred Office, by the People themselves for whom they are to officiate, and the constant supply which may be kept up for the constant demands of the Church.

At present there exists no field for the Colonial Youth, which might induce them to seek a higher range of learning than is sufficient for the occupations of pastoral or commercial life, and consequently no great exertion is made at the existing Schools to reach it. But let there be opened to them a course of more extended usefulness, even of a moderate, and therefore laudable ambition, and let an Establishment be formed for an advanced stage of education, and there is no doubt it will be well furnished with Colonial Youth,

every way fitted to serve their Country in the Pulpit, at the Bar, and in the Senate.

In intention, the Presbyterians have been before their brethren of the Church of England; preparation having been already made, as has been observed, when noticing the Scholastic Establishments in the town of Sydney, in the institution of the Australian College, for the education of Ministers in the principles of the Church of Scotland; the operation of that Establishment, is indeed delayed for the present, but only by the want of funds for carrying it to the full effect of its intention; the fees derivable from such Pupils, as might be expected to seek higher acquirements, being calculated to be insufficient without other pecuniary assistance to meet the necessary expenses of Professors.

A Collegiate establishment on the principles proposed by the Trustees of the Church and School Corporation, in the year 1831, is now absolutely required; this, therefore, must be considered one of those objects for which the Friends of the Church in Australia, are called upon to provide. Until this shall have been done, and the College shall have been brought into full operation, the Colonial Clergy must still be drawn from the Parent Country; and this cannot be done under better care, than that of the Society for Propagating the Gospel in Foreign Parts.

But there are other objects of solicitude and concern; one of the chief of these is the Provision made for the support of the Clergy.

This at present depends upon the precarious tenure of the Local Act, before referred to, which merely *authorizes* the appropriation of particular sums to the payment of Ministers' Salaries of all denominations, but

does not assure the continuance of any, and least of all, such increase as the circumstances of the Colony may, and even now render necessary.

The principle upon which the present provision is founded, is one which the Legislative Council may at will repeal, which the Governor may at will restrict or enlarge, and has no more stability than an annual vote of the Local Legislature can give it.

In amount, it is wholly insufficient for the support of a respectable and well-conducted Clergy, the *highest stipend* authorized to be paid under it to any Minister of Religion, being 200*l.* per annum; a rate lower than may be obtained in the Colony by many mechanics, and certainly affording no opportunity to a Gentleman possessing it, of either educating a family, or making provision for sickness, infirmity, or old age, or for a widow.

The present Bishop indeed, and those Clergymen who were appointed to their Spiritual Charge before the passing of that Act, are unaffected by this limitation, but there is in it no allusion whatever to the support of the Episcopal Office.

The existence of that office itself depends solely upon the Royal Letters Patent for its creation, which contain a clause enabling the Crown to repeal them; and the support of it rests solely upon an annual vote of the Local Legislature, made in accordance with instructions from the Secretary of State; a tenure which affords no promise or security as to what that measure of support shall be for any future Bishop, when the time shall arrive—it is trusted far distant, when the good Bishop of Australia shall be called to render up his charge.

Nor are the terms on which the provision afforded by the act is stipulated to be given such as should be imposed upon the Clergy, viz. that before such Stipend as is allowed by

the Act shall be issued, there must be produced to the Governor and Executive Council a declaration, subscribed by the requisite number of adult persons, setting forth their desire to attend the Church or Chapel in which the Minister is proposed to officiate; a provision which imposes upon the Clergy the necessity of begging the certificate for their maintenance from their people, and leads directly to the consequence, in many cases, of a canvassing by and on behalf of Ministers of different denominations, wholly unbecoming to the Sacred Character of the Ministry.

Such however as the provision is, and such as are the terms upon which it is bestowed, there is still another fundamental error in its principle, its want of permanency.

There is no security in it that the present Establishment will be maintained for the time to come, and none for the necessary increase of it, as the Colony increases in Population.

On the contrary, it exhibits in its very nature the germs of its early dissolution; for three establishments have, if its principles be followed out, to be maintained instead of one, and not only so, but wherever the requisite number of names can be collected by the Minister of any denomination of Christians, the same equal right is admitted by the principle of the Act to a Stipend for his support from the Public Treasury; and thus instead of one Minister in every place, one of each denomination has come to be demanded. In the vastly increased expense of such a system, its self-destruction is evident; this is one of the consequences of a departure from the Constitutional Law of the Country.

By these observations it is intended to point to the conclusion that the Season is not one for Members of the Church to sit at ease in their possession of the present means, and to say there is much good laid up for many years, we may eat and drink and be idle; but it is a Season in which

to be up and stirring, in order to make those very means available to their full extent. The work it must be remembered is only just begun, it demands a long continuance of labour to secure what has been gained, and to bring it to its completion.

To this end it is necessary that the maintenance of the Church Establishment should be permanently secured under Parliamentary authority upon the lands of the Colony.

Had the measure which was at one time in force for this purpose existed until now, and had the intention of his late Majesty King George the Fourth been carried out to its full effect, no other provision for the Church and Schools of the Colony had now been needed. And those lands which had been granted under it to the Trustees of the Clergy and School Estates, and upon the dissolution of that Corporation reverted to the Crown, appear to offer the best mode of still securing some permanent support for the Ministry.

These lands have indeed reverted to the Crown, and it must be remarked, that in such an event it was provided by the Charter, "that all the lands granted to the Corporation should revert and become absolutely vested in His Majesty, his Heirs and Successors, subject to all Mortgages and Contracts for the sale thereof lawfully made by the said Corporation, to be held, applied and disposed of, in such manner as to His Majesty, his Heirs and Successors, shall appear most conducive to the maintenance and promotion of Religion, and the Education of Youth in the said Colony."

It is not intended in this place to offer an opinion as to the legal effect of this clause; whether, as some may maintain, that under such a reservation Her Majesty, or Her Successors, could be advised to apply those lands to the maintenance and support of any and every denomination of Christians, according to the Royal Pleasure, or whether, as may be maintained by others, the intention of the Royal

Donor clearly expressed in the Charter, affords the only rule of construction as to what form of Religion, and what kind of Education, may be maintained and promoted by and out of those lands ; and that such intention is fully expressed in the words of the Charter as follows, viz. that the proceeds of those lands should “ be applied and expended in and towards the maintenance and support of the Clergy of the Established Church of England in the said Colony,” and “ in and towards the maintenance and support of Schools and Schoolmasters in any Parish in the said Colony in connexion with the Established Church, and under and subject to the visitation and control of the Bishop, or in his absence, the Archdeacon, for the time being.”

With respect to the Presbyterian Clergy, all that has been already observed as to the insufficiency of the provision allowed by the Act for the maintenance of a respectable body of well-educated Clergy, the bringing up of their families, their own support in sickness, infirmity, and old age, and the support of their widows, the terms which are imposed upon the Clergy, in order to obtain it, the want of security for, and permanency of, that provision, is equally applicable to them.

At the commencement of 1839 additional Churches had been subscribed for, and some of them were in course of erection at Parramatta, at Wollongong, at Goulburn, at Melbourne, at Maitland, and at Bateman's Bay, for Clergymen attached to the Presbytery, and in the Southern district of Sydney, at Parramatta, Windsor, and Campbell Town, for Clergymen connected with the Synod ; their Clergy were actively engaged in forming Congregations, and their Teachers in forming Schools ; some of them however, it is feared, with very inconsiderable means of support, whilst none of them have any permanent or, (it may be said), sufficient provision.

With regard to the Roman Catholic Church the case is widely different, that which is an imperfect provision for Fathers and Husbands is more than proportionately advantageous to Men whose vows prevent them from forming any of those associations.

The position indeed of the Roman Catholic Clergy is more favourable in respect of the number of their Clergy, Ecclesiastical Students, and Sisters of Charity, in proportion to their Congregations, and in the sufficiency of their means of support, than that of their Protestant brethren.

The number at which those who are of the Convict class especially are estimated is not free from suspicion,* both on

* The Roman Catholic population was returned in the Census of 1836 at 21,898, less by nearly four thousand than a *third* of the population at which Mr. Ullathorne reckoned them; Sir Richard Bourke, in his letter to the Secretary of State upon the comparative religious means of the several denominations of Christians in 1833, stated them to amount to about one-fifth; His Excellency had doubtless good reason for arriving at the conclusion, especially as the despatch was dated on the 30th of September, a Census of the Population having been taken on the 2nd, the returns of which were doubtless before him; if he were correct, the apparent increase in the population of Roman Catholics from 1833 to 1836, would lead to a doubt of their correctness, especially when the mode in which the returns of the population are made, and the persons employed, are taken into account; the practical part of the duty being performed by a low order of constables, chiefly Roman Catholics; the returns of 1833, however, stated the population to be 60,794 the number of Protestants 43,095, and Roman Catholics 17,238, the latter being more than one fourth of the whole. To estimate them at about one-fifth Sir Richard Bourke must have doubted the correctness of those returns. However, in 1836 the Roman Catholic part of the population was returned at 21,898, of whom 12,898 were returned as Free persons, and 9000 Convicts. If this return be correct, which however is still subject to doubt from the mode of its preparation, it would appear that the Free Population of the Colony who are Roman Catholics did not, in 1836, amount to a fourth of the whole, whilst the Roman Catholic convicts amounted to not quite one-third of the whole number of convicts.

account of the persons to whom is committed the chief part in taking the Census, and on account of the inducements which may be held out to ignorant and vicious persons in their unfortunate circumstances, uninstructed in the truths of Religion, to profess an adherence to a form of Faith, the Ministers of which represent themselves as authorized to exercise powers affecting their future condition, which the Protestant Clergy disclaim; and who are frequently able to exercise an influence beneficial to them affecting their present condition. To the effect of the first kind of influence only is to be attributed the fact stated in the evidence of the Rev. Mr. Ullathorne, before the Committee of the House of Commons in 1838,* where he speaks of twenty-two persons whilst under sentence of Death changing their religious profession to that of the Church of Rome.

An instance of the second kind occurs in that relaxation from labour in favour of Convicts professing the Roman Catholic Religion, which takes place upon their

* Answer to Question 268. "The Rev. Mr. M'Encroe, (he says), attended 74 executions in the course of four years, and during that time he remarks, that the greater number, on their way to the scaffold, thanked God that they were not going to Norfolk Island. I have myself attended executions. I think it my duty to explain the circumstance; it would appear that a great number of Catholics were executed; of those 74 attended by Mr. M'Encroe 22 were not Catholics until after their Sentence; they sent for the Catholic Clergyman after the Sentence. A considerable proportion of those that were executed sent for the Catholic Clergyman after their sentence. I mention that to explain a fact which would otherwise appear remarkable." An argument used by the Roman Catholic Clergyman, and which he stated in a letter published by him at the time in the Colony which served to convince these unhappy persons of their error in being Protestants, will not be thought the least remarkable of the circumstances attending these conversions; it was this that the Protestants in their own Creed profess to believe in the Church, against

landing in the Colony;* and instances might be stated by the Writer of these Observations of the exertions of more serious influence by the Roman Catholic Clergy.

The principle of the support afforded by the Government to Ministers of Religion, which depends upon the number of signatures obtained by or on behalf of the particular Minister, of persons expressing a desire to attend his Church or Chapel, is also highly favourable to the Roman Catholic Clergy, as it admits of the signatures of Convicts for this purpose, and by the subscription of one hundred adult persons, one hundred a year may be obtained from the Treasury, by that of two hundred persons, one hundred and fifty pounds a year, and even if there be not so many as one hundred persons, one hundred pounds a year may be obtained for a Clergyman. Either sum, it must be admitted, not so inadequate a stipend for a Roman Catholic Clergyman who is necessarily by his vows without those natural ties which occasion the chief expense of a Protestant household, as it is for a Protestant.

The Clergy of the Church of Rome are as may be expected most forward to take advantage of all these circumstances in their favour, and it will not be a matter of surprise, if from among the ignorant, and especially the Convicts, many Professors of their Religion are obtained. The influence of the "Sisters of Charity" over the Female Convicts confined in the Factory (or Penitentiary) at Parramatta, and which began to be strongly felt at the time the Writer of these Observations

which they protest, when they use the words 'I believe in the Holy Catholic Church!' a perversion of meaning which the utmost charity can scarcely attribute to ignorance.

* See ante, note, p. 127.

left the Colony, may be expected to end in that result ; and that their numerous illegitimate children will be baptized into the Church of Rome.*

Additional Roman Catholic Churches are in progress of erection in many parts of the Colony, at Windsor, at Goulburn, at Yass, at the Tumat River, and on the Banks of the Murrumbidgee. For these purposes their funds are derived from other sources than the donations of their adherents in the Colony.

Very few of these are amongst its landed proprietors ; but the Roman Catholic Establishment derives, it is believed, no inconsiderable portion of its support from the zealous members of that Church out of the Colony, and that not in the United Kingdom alone, but in other parts of the World.

The restoration of the Society of Jesuits, the design for reviving the Roman Catholic faith in England, and many other indications of the reanimated hopes of the Church of Rome, strongly point to those hopes as forming a very remarkable sign of the Times ; and apart from the actual fact of its late successes in New South Wales, would lead to the conclusion that New Holland, occupying between the vast Continents of Asia and America, and amongst the " Isles of the Sea," a position so favourable to the growth, if it shall be thereto appointed by Almighty God, of a Great Empire, would naturally present an inviting field for enlarging the

* The Roman Catholic Clergy are in the habit of baptizing their " Converts," from Protestantism in this form, "*If thou hast not been baptized before, then I baptize thee, &c.*" Their meaning, it is believed, is that Protestant Baptism is of no avail, their quibble is doubtless, that the Priest *does not know*, neither does the *person to be Baptized*, whether or not he has been Baptized before.

borders of the Church of Rome, and for the enterprise of the Society of Jesuits.*

Many of the Protestant Inhabitants of the Colony lend also no inconsiderable aid to that end; being induced by various reasons, to subscribe in some instances very liberally towards the erection of Roman Catholic Churches. †

* See "A Sermon preached in Canterbury Cathedral on Thursday September the 17th, 1835, being the One Hundred and Twenty-third Anniversary of the King's School Feast Society. By William Grant Broughton, M. A., Archdeacon of New South Wales, and its Dependencies. Published by desire of the Meeting. Canterbury: Henry Ward, No. 14, Sun Street; Messrs. Rivington, London."—The Writer of these Observations has taken the liberty, which he trusts may be permitted, of annexing hereto, the valuable Appendix to that Sermon. See Appendix, No. 13.

† See Extracts from Notice of Committee, and appeal to the Public. Sydney Herald Newspaper, 6th and 24th of February, 1834. Appendix No. 14.

There were two sums of 100*l.*, each subscribed towards the completion of St. Mary's Church Sydney, under the description of "A PROTESTANT FRIEND." It may be permitted, whilst upon this subject, to insert here a circumstance, however ludicrous, as illustrative of the mode of obtaining the assistance of Protestants towards the extension of the Church of Rome, and also of the opinion before expressed, that 150*l.* a year is in some instances sufficient income for a Roman Catholic Clergyman. It is extracted from the Sydney Gazette Newspaper, of the 28th of August, 1838.—

"Some time since we announced to our readers the arrival of the first fruits of the Rev. Dr. Ullathorne's hallowed labours in behalf of "The Catholic Mission in Australasia," in the shape of some eight Irish Roman Catholic Priests, to aid and assist in promoting the spread of Popish idolatry and delusion, in the various districts of the interior. Of these holy fathers, one, the Rev. Father Brady, was despatched by Bishop Polding, to the districts of Penrith, to administer to the spiritual wants of the Roman Catholic residents in that district, and he has now been for some time there, labouring strenuously and unceasingly in the pursuit of his avocation. Early in June last Father Brady waited upon a Protestant gentleman, a Magistrate of the Territory and an extensive landholder in the dis-

Nor are the leading Clergy of the Church of Rome in the Colony, less aspiring in their demeanour than might naturally be expected, from their very rapid ascent to the position they now occupy, and the encouragement they have received.

Several instances might be adduced, as indicating their full appreciation of the advantages they have

strict, to solicit a subscription in aid of the fund for the erection of a Roman Catholic Chapel it is proposed to build at Penrith, grounding his hopes of success, we presume, on the latitudinarian *liberality* of sentiment, as it is called, which some time since exhibited itself in high places in this Colony. It so chanced, however, that the gentleman to whom Mr. Brady appealed on this occasion entertained some conscientious scruples touching the propriety of contributing, either by the aid of his purse or his influence, to the spread of a religion he was disposed to consider idolatrous; he therefore requested the Rev. father to explain how he reconciled certain superstitious practices of his Church to the word of holy writ, without which, he said, he could not feel himself justified in subscribing for the erection of a Roman Catholic Chapel. Father Brady failed in accomplishing this, and therefore his mission proved unsuccessful. The following day the gentleman referred to received the following exquisite epistle from the disappointed father, which we venture to assert is quite equal in point of literary merit and originality of conception to any production of any "Hedge Priest" of them all. We present it to our readers precisely as it stands in the original, so far as regards orthography and punctuation, but for the sake of illustration we have printed a variety of words in Italics, not underscored in the original:—

Sir

Penrith June the 9th 1838.

Educate. in France & having lived with men of good *feelings*, accustomed to observe the rules of Society. I was not a little surprised at the strange reception you gave me last Thursday when I *done* my self the *pleasure* to wait on you for your liberal subscription *tow-wards* the erection of the R. C. Chapel at Penrith you might have perceived. the great reserve made in answering your unbecoming observations on account of the place & circumstances *it* was in your own house in presence of your *aimable* & respectable family I made a sacrifice of my own rather than hurt their *feelings* were I to answer you *ad rem* I always considered it a very unbecoming if not a very *presumptuous* *think* on the part of a Lay man to expatiate on the Bible in presence

gained, and their sanguine anticipation of still higher ascendancy.

Of these, may be noticed, the appearance of their Bishop in his full Canonicals, attended by the Military Band of one of the Regiments doing duty in the Colony, at the laying of the foundation stone of their New Church at Windsor. His appearance at a Public Levee in May 1837, in the full habit of his Office, at the head of the Roman Catholic Clergy in their Canonicals, and being *received* by the Governor of the Colony in that costume; and lastly, that occurrence which took place in the year 1838, when by Placards and Advertisements, he called a Public Meeting of the Members of his Church, to be held in their respective Churches and Chapels, throughout the Colony on *Sunday, after Divine Worship*, at one of which Meetings he presided in person, assisted by his Clergy, and passed Resolutions condemnatory of one of the Judges, (Mr. Justice Willis) on account of expressions used by him at a Meeting of the Friends of the Church of England, declaring that they had “*no longer any esteem for, or confidence in Mr. Justice Willis.*”*

of a R C Clergyman who received *a special education and a regular mission ad hoc* as for the subscription *Solicited in* behalf of the R C Servants under your *Control* I think I have done my duty and an act of Justice and that you have been deficient in both by not Subscribing to the erection of a *plac* of worship for them.

I have the Honor to be
your obedt. & humble
servant

Jo Brady R C C

* The expressions used by Mr Justice Willis were these, “I believe that in what I conceive to be, the undue assumption of Spiritual Power, the adoption of unauthorised traditions, and Idolatrous Worship, the Church of Rome has greatly erred.” The whole speech is annexed, and a Report of the Proceedings of this Meeting held at Sydney (similar meetings having also been simultaneously held in

Encouraged by the principle that the Colony was open alike to the Establishment of every form of Religion many Ministers of different denominations of Protestants, out of proportion to the number of Professors of their particular tenets, sought the promising field of Australia, at a time when it was in a great measure unoccupied by the Clergy of the National Church, and all of these are zealously engaged in forming Congregations from the general mass of the population; often it must be stated, without reference to the Religious Opinions of those to whom they thus associate themselves. Nor is this to be wondered at, seeing that the Colony was almost wholly unprovided with religious means, when it lay as a great Moral Wilderness, apparently inviting culture, that Christian Societies and Pious Men should avail themselves of the opportunity for the propagation of their own particular forms of Worship. The only fault consisted in its being to so great an extent unoccupied by the Clergy of the National Church, as to admit of these new labourers; since this circumstance arose, not because their Ministrations were rejected by the People, but because the People had never enjoyed the advantages of their sufficient establishment. Whatever reason there might be, therefore, for the zealous and pious Missionary to devote himself to that field of labour, there was no just cause, it is conceived, why,

other parts of the Colony,) Appendix No. 15, extracted from the Australian Newspaper of the 31st July, 1838 (at that time the Organ of their party), evidently proceeding from the best authority, that of the Speakers themselves, or some or one of them. See also Appendix, No. 16. Proceedings at Parramatta on the Initiation of a Sister of Charity, extracted from the Sydney Herald, 15th April, 1839. A Newspaper has been recently established, devoted to the interests of the Roman Catholic and Convict party. See Prospectus, Sydney Herald, 29th July, 1839.

after long years of Spiritual dearth, the wants of the Colony should not have been first supplied by such increase of the National Church, as would be sufficient to allow all who love its Ordinances, the opportunity of attending them ; and if then, there had been a call for Ministers of other denominations, there would have been Reason and Justice on the side of that demand. But the reverse of this was the course pursued ; Ministers of other denominations were invited, encouraged, and appointed to seek the Colony, as to an open field, and to Establish their respective Religious Communities ; they were not called for by existing Congregations of their own particular persuasions, languishing for the means of Grace, and praying to be supplied through their Ministry : the relative number of their Congregations disproves this,* but were attracted to it upon the promulgation of the new principle, that the Colony lay open for the Establishment of any and every form of Religion alike ; and which thus made the possession of it to depend upon what may be termed, without intending irreverence towards the particular individuals engaged in it, *a Religious Scramble.*

In this an injury was done to the National Church, and to the common cause of True Religion.

To the National Church, because it exposed its Members to be drawn away, frequently on some fallacious ground, from its Communion, by that active and forward canvassing for Congregations by and on behalf of the Ministers of other denominations of Protestants which took place in consequence of it ; and to the common cause of True Religion, in that indecorous struggle which ensued not only between different denominations of Protestants,

* See ante, page 270, and the relative number of Ministers of Religion, and of their Congregations in 1839, page 112.

but as was lamentably the case in the Presbyterian Church, between rival Ministers of the same denomination.

The Romish Church meanwhile received additional strength from the open countenance and equal encouragement thus given to that disunion amongst Protestants, in which consists their greatest weakness, and the strongest argument of the Church of Rome against them.

With respect to the State of Education, it will appear from the Sum of the foregoing Statements that the number of Boys and Young Men between the ages of about Seven and Sixteen years receiving Classical Education, or Classical combined with Commercial Education during the year 1838, (including 140 belonging to the Juvenile Schools of the Presbyterians, in which Classical Education to a certain extent is combined with the ordinary course of instruction) amounted to about 448; the number of those receiving Commercial Education of a higher order than is given in the ordinary Schools was about 153.* The average number of Children in the Schools for the education of the lower orders, supported wholly, or in part, by the Colonial Government, during the same period was as follows:

First, in the Orphan Schools, in connexion with the National Church—Boys 147, Girls 141—Total	288
Second, in the Primary, or Parochial and Infant Schools—Boys, 1,231, Girls 1,030—Total	2,261
Third, in Schools of the same description, founded or increased by the Bishop of the Diocese, and not included in the School Returns, viz. at Dural, Parramatta, Camden, Maitland, and Dundas—Children of both sexes	309
Carried forward,	2,858

* The exact number of young ladies at the same time in a course of education in Schools is unknown, they are estimated however at about 200.

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Brought forward,	2,858
Fourth, in Juvenile and Infant Schools, conducted by Presbyterians, of both Sexes	631
Fifth, in Schools instituted by the Australian School Society on the principles of the British and Foreign School Society in England,— Boys 33, Girls 16 Total	49
Sixth, in the Orphan School, instituted for the destitute Roman Catholic Children, of both Sexes	60
Seventh, in Schools in connexion with the Ro- mish Church—Boys 359, Girls 397—Total	756

Total attending Schools of this description 4,354

The Total Number of Children in the Colony under 12 years of age in September 1836 was, Males 7,154, Females, 7,007. The excess of Baptisms over Deaths of Children during that year was as follows, Males 1,044, Females, 875;* which, if the same excess (and it cannot be calculated at so little), took place in the year 1837, and these numbers be added to those of Children under 12 years of age, who arrived in New South Wales during the Year 1837, which was 803,† would make the number of Children under *thirteen years of age* at the commencement of 1838 to be 16,893; the number of Children receiving Education in the Schools during that year is estimated, according to the foregoing statement, at 5,015.

There were at the commencement of 1839, Thirteen Counties (out of twenty-one into which the Colony is divided,) in which there was neither School nor School-master of any denomination, and another in which there was only a Presbyterian School; and the number of

* Blue Book for 1837.

† Votes and Proceedings of Council, 1838.

children in these Counties under twelve years of age, two years and a quarter before, was reported* as follows, Males 1,041, Females 948. There were also under the same age 'without the limits of location, Males 103, Females 104, total of both sexes, 2,196, amounting to *a little more than half of the whole number of children*, attending in the year 1838, the Schools for the Education of the lower orders, to which class all these Children may be taken to belong: These were excluded from all access to the means of Instruction; the only mode of reaching them, on account of the scattered state of the Population in the parts referred to, would be chiefly by a class of Itinerant Teachers, for whom however no part, or very little, of the means of support can be derived from the people themselves; and the same must be said of many hundreds of Children, residing in even the more thickly populated places of the Colony, who are at a distance from the Schools already established; the number of these may be partly, but not to the full extent, estimated by a comparison between the Children attending the Schools in the several Counties, with the number in those Counties, as returned in the Census for 1836. †

The reflection which must accompany this Statement is the great necessity existing in various parts of the Colony for Schools and Teachers, both for those young persons whose Parents are able and desirous to provide a liberal education for their Children, and for the Poor.

Grammar Schools on a limited scale, conducted by Clergymen of the Church of England, who would receive from twelve to twenty Boarders as well as Day Scholars could meet with ample encouragement in several

* Census, Sept. 1836.

† Compare the foregoing School Accounts with the Census,—Appendix No. 17.

of the Country Districts, and would prove very beneficial to the Public.

They are absolutely required at Newcastle, at Bathurst, and at Port Phillip; at the First and Last of which places, indeed, a more considerable Institution might advantageously be established, and there would be found ample support in several Parts of the Colony for competent Instructors of the Female Sex.

The Institution of a College for completing the Education of Young Men so as to qualify them for the higher professions is also absolutely required; for this purpose, and the Writer of these Observations cannot but feel that in its endowment is comprehended not only an object of paramount importance to the Colony, but one worthy of the most enlightened Christian Beneficence, extra Colonial aid is needed.

For that Class of persons, however, who cannot provide out of their own means even a Christian Education for their Children, the demand is still more urgent, and the duty of providing it clear.

The addition of many Schools and more Teachers is necessary, and means, it will in the next place be seen, must be provided to a very considerable extent for these purposes.

The Schools connected with the Church of England, and with the Church of Rome, which were in existence at the time of the new principle respecting Schools, being attempted to be introduced, were at the commencement of 1839, still supported out of the Public Treasury; others, since instituted, belonging to whatever denomination, receiving an amount of support, equal to the sums subscribed towards them by their respective Communities.*

* Since these Observations were written, it has been noticed in a recent Colonial Paper (Sydney Herald, 12th June, 1839,) that His

In what manner and to what extent these important objects of National concern, Religion and Education, shall receive aid from the Parent State, is a question upon which the decision of the Imperial Parliament can no longer in justice to the Colony be delayed; for that they may reasonably expect to be largely assisted from that source it is presumed cannot be disputed, when it is considered how greatly the population of New South Wales has been formed by prisoners transported to it from the Mother Country,—how greatly it is now increasing by fresh additions to it of persons still under Sentence of Transportation, and yearly passing into the

Excellency the Governor, in his opening Speech to the Legislative Council, proposes again to agitate the subject of Public Education in the Colony; he is reported to have said, “upon the important subject of education of the people, it is my intention to submit to you a proposal, when I bring forward my financial statement for the year; the basis of the arrangement, I shall then propose, will be, that the Schools under the immediate controul, either of Government, or of a Board of Education, shall be established on the Principle of the British and Foreign School Society; leaving to every Religious Community the option of continuing their own Schools, or of founding new ones, on the understanding that they will still receive from the Government, pecuniary assistance towards the support of them equal in amount to what they derive from private contribution.” The Governor’s project has been since laid before the Council, and is annexed,—Appendix. No. 18.

If this measure be adopted by the Council, half of the expense of the maintenance of all the Primary or Parochial Schools in the Colony, in connexion with the Church of England, will for the future have to be borne by the friends of the Church.

It will be found to present the extraordinary anomaly of a Protestant Government, proposing to afford to Teachers of Roman Catholic tenets, entire support, whilst it proposes gradually to withdraw its support, and at length only to afford it to an amount equal to the contributions of the well disposed members of the Church, to those Schools which inculcate the principles upon which the Government itself is established, and which it professes to revere; and at the same time proposes also, to give entire support to Schools, whose great point of difference from them is, that they positively prohibit the inculcation of those principles!

state of freedom,—and how greatly by fresh accessions of Emigrants voluntarily proceeding there under the direct sanction of the Government; and all these are for the most part wholly unable to provide means of Religious Instruction and Education for themselves.

The importance of this consideration will appear from the following estimate of the number of Convicts who are yearly added to the free population of the Colony.

In the Census of 1836 the number of Convicts in the Colony was stated to be 27,831, and that of the Free Persons to be 49,265, and some estimate may be formed of the proportionate number of Convicts who in various ways have been added to the Free Population from a comparison of the three Returns of the Census taken in 1828, in 1833, and in 1836.

In the census of 1828,* the Population was stated as follows, viz., Grand Total 36,598, of which number 13,400 Males and Females of all ages, are stated to have “come Free,” and 7,530 are stated to be “Free by Servitude,” and having been “Pardoned.” The number of the same Class from 1829 to 1833 was 5,265, † (of whom 4,598 were Males), from which it would appear that no less than 12,795 persons of these Classes had been then added to those who came “Free,” or were “born in the Colony,” and, (subject to deductions for deaths during those years) formed a part of the population returned in the Census of 1833, under the simple description of “Free Persons.” Between 1833 and 1836, there were added to the Free Population from the same Class 3,899 Males, and 720 Females; their whole number from 1828 to 1836, having been no less than 17,414,

* Government Notice, 25th September, 1829.

† Official Returns, Sydney.

who (subject to deductions by deaths during that period) formed a part of the Population in 1836 when it was returned as consisting of 49,265 persons; being nearly one half of the Adult Free Population, which at the same time amounted to 35,094; and from twelve to fifteen hundred are being yearly added to it from the same source.

With respect to the Second Point, the increase which the population is still receiving, the facts already stated* must be again referred to in this place, viz., that since the Census was taken in 1836, up to the close of the year 1838, there had arrived in the Colony 6,498 Convicts, and 11,057 Emigrants, and during the first four months of 1839, 5,869 Convicts and Emigrants together, causing an increase in the Population, of such persons in two years and four months, of 23,424, or nearly one fourth of the whole population of the Colony.

Other considerations, however, belong to this part of the subject, viz., how many of the Free Population of the Colony are the sons and daughters of Convicts and others who have been born in the Colony, under that Spiritual dearth under which it has laboured; and how greatly the whole Community has been affected by that circumstance.

How many again of those, who are now under Sentence of Transportation, have become amenable to that unhappy condition, from want of Religious Instruction in England; and how large a proportion of the Emigrants have laboured under the same deficiency: Compared with all this, how little will appear the sum — 500*l.* a year, (and of that but 300*l.* appropriated to the Church of England,) which is now applied from

* Ante, page 114.

the British Treasury, under the authority of the Government, towards the Religious wants of the Colony.

It will be obvious, it is trusted, that the attention of the British Legislature cannot be too strongly or too speedily directed to this subject.

To the same authority, must also be submitted the question, in what mode, and to what extent, the Ecclesiastical and Educational Establishments of New South Wales, shall be permanently supported and secured by Grants within the Colony; and the time at which this observation is made, is emphatically **THE TIME** for the decision; since the Settlement of the Question, as to the future Government of the Colony, long delayed from Session to Session, appears necessarily to present itself for determination at the ensuing Meeting of Parliament, and those important subjects, the Settlement of the Church, and the Education of its Youth, cannot it is presumed, be overlooked at the same time.

Matters of such deep concern cannot be more safely deposited than where the Law and the Constitution of the Country have placed them; and, provided Public attention be aroused to the subject, it is confidently trusted that the existence and maintenance of the Church in the Colony, and the Education of its Youth, will no longer be suffered to rest upon their present precarious footing, but will have their Foundation upon a Law of the United Kingdom, and their Support secured upon the lands of the Colony which present the readiest, the safest, the least expensive, and most satisfactory means of support.

But after all this shall have been done, after the Parliament and the Government at Home and Abroad shall have done their duty; there will still remain a field

wide enough for the continued exertions of all the Friends of the Church within the Colony and without.

Other Religious Bodies, besides that One which the Law of England recognizes as "The Church," have been elevated to a position, and have received an encouragement, which has led to more ambitious hopes and a corresponding zeal and activity to accomplish them. Pretenders to Her Station inspired with a spirit of bitterness and hostility which admits of and which seeks no concealment, array themselves against Her on every side, yet "The Church" remains, Established in the affections of the Great Majority of the People, and "increasing," as was written of the Great Head of the Church, it is humbly and fervently trusted, "in Wisdom and Stature, and in favour with both God and Man."

It is with no despairing doubt therefore of a Contest which he perceives is already begun, or in a pitiful spirit to avoid any part of his own proper duty, on such an occasion, that A MEMBER OF THE CHURCH OF ENGLAND, IN AUSTRALIA, TURNS FOR HELP TO HIS BRETHREN IN GREAT BRITAIN. HE DOES SO, BECAUSE THE CAUSE IS ONE, THE CHURCH IS ONE, AND THE DUTY IS COMMON TO ALL.

Are those well disposed Members of the Church who are resident in Australia, it is asked, alone interested in that issue?

Let those who really love Her Tabernacles wherever they are to be found, because they are the Lord's, answer: Let them answer who have habitually gathered in their Native Land the blessings of Religious means as the Members of the Church in the Wilderness did of the Manna, without stint, without price, and

almost without labour : Let them answer who acknowledge in that distant Land any kindred tie, the Parent, the Brother, or the Friend : Let them, who in any instance have caused the deportation thither of a single responsible Being, and have thereby caused that Being to be separated from the Communion of the Church in England : Let all of these answer,—Are the Members of the Church who are resident in New South Wales, alone interested in, or responsible for, the determination upon which is to depend the FUTURE STATE OF RELIGION AND EDUCATION IN THAT COLONY ?



APPENDIX.



APPENDIX No. I.

GEORGII IV. REGIS.

GEORGE THE FOURTH, *by the Grace of God, of The United Kingdom of Great Britain and Ireland, King, Defender of the Faith, &c. &c.*

The Governor and others appointed a Corporation, under the name of the Trustees of the Clergy and School Lands in the Colony of New South Wales and empowered to acquire and hold Lands in the Colony.

TO ALL TO WHOM THESE PRESENTS SHALL COME,
GREETING ;—

WHEREAS We have taken into Our Royal Consideration the Necessity of making Provision for the Maintenance of Religion, and the Education of Youth in Our Colony of New South Wales ; and for that Purpose have thought Proper to erect into one Body Politic and Corporate, such Persons as are hereinafter mentioned ; and to vest in them and their Successors, such Lands and Tenements as will be sufficient to make a Provision for that Purpose as aforesaid. NOW KNOW YE, that We have, of Our especial Grace, mere Motion, and certain Knowledge, granted, and do hereby declare and grant, that Our Trusty and Well-beloved Lieutenant General RALPH DARLING, Our Commander-in-chief, in and over Our said Colony of New South Wales and its Dependencies ; or Our Governor or Acting Governor for the Time-being, of Our said Colony ; Our Trusty and Well-beloved FRANCIS FORBES, Esquire, Our Chief Justice of Our Supreme Court of New South Wales, or Our Chief Justice of Our said Court

for the Time-being ; the several Members of our Legislative Council in and for Our said Colony for the Time-being ; the Reverend and Venerable THOMAS HOBBS SCOTT, the Archdeacon of New South Wales, or the Archdeacon of New South Wales for the Time-being ; ALEXANDER M'LEAY, Esquire, the Secretary of Our said Colony, or the Secretary for the Time-being of the said Colony ; SAXE BAN- NISTER, Esquire, Our Attorney General in and for Our said Colony, or Our Attorney General thereof, for the Time-being ; JOHN STEPHEN, Esquire, Our Solicitor General in and for our said Colony, or Our Solicitor General thereof, for the Time-being ; and the Nine Senior Chaplains, or Assistant Chaplains appointed, or to be ap- pointed, by Us, Our Heirs and Successors, to officiate and perform Divine Service, according to the Rites and Ceremonies of the Church of England, in the said Colony ; and their Successors ; shall be, and they are hereby united into a Company, and declared to be a Body Politic and Corporate with perpetual Succession, by the Name of the Trustees of the Clergy and School Lands in the Colony of New South Wales ; and by that Name shall and may be sued, plead and be im- pleaded ; and shall by that Name be Authorised and empowered to purchase, take, acquire, hold, and alienate Lands and Hereditaments within the said Colony.

The Corporation to have a Common Seal, with power to change it.

II. AND We do hereby give and grant to the said Com- pany, Power to have a common Seal, and such Seal, from Time to Time, to break, change, and alter, as there may be Occasion.

The appointment of President, and Vice-President.

III. AND We do further declare and ordain, that the Go- vernor, or Acting Governor for the Time-being, of the said Colony, shall at all Times, by Virtue of such Office, be the President of the said Corporation ; and that the Archdeacon, for the Time-being, of New South Wales, or in his Absence, the Senior Chaplain of the said Colony, shall by Virtue of such their respective Offices, be the Vice- President of the said Corporation.

Members to hold appointments during Pleasure, and liable to suspension

IV. PROVIDED also, and we do further declare, that the several Members of the said Corporation shall hold such their Ap- pointments during Our Pleasure, and shall be liable to be suspended herefrom by the Governor, or Acting Governor for the Time-being,

of the said Colony, until Our Pleasure be known, or to be permanently removed and displaced from being Members of such Corporation by Us, as the Case may require.

General Courts to be held Quarterly after Advertisement.

V. AND We do further will and declare, that the said Corporation shall, on the first Tuesday which shall be in each of the several Months of March, June, September, and December, in each and every Year, hold a General Court, or Meeting of the Members of the said Corporation, at such Place within the said Colony, as the Governor or Acting Governor, for the Time-being, of the said Colony, shall for that Purpose direct; of which General Court or Meeting Notice shall be given by Public Advertisement, to be published in two successive Gazettes or Newspapers, printed and circulated in the said Colony.

Special General Courts may be convened by Advertisement.

VI. AND We do further will and declare, that it shall be lawful for the Governor, or Acting Governor, for the Time-being of the said Colony, to convene Special General Courts of the said Corporation, so often, and at such Times and Places as occasion may require, provided, that no such Special General Court be held, unless Notice thereof be first publicly given in two Public Gazettes or Newspapers, published in Two successive Weeks as aforesaid.

General Courts empowered to make Bye-Laws.—Provided not repugnant to the Laws of the Colony;—and to be subject to appeal.

VII. AND We do further will and direct, that at any of such General or Special General Courts of such Corporation as aforesaid, the said Corporation shall, and they are hereby authorised and empowered to make such Rules, Orders, Bye-laws, and Regulations, from Time to Time, as to them shall seem meet and proper for the good Government of the said Corporation; and for regulating the proceedings thereof; and for the proper Conduct and Management of the affairs and Business thereof, in all Respects whatsoever, such Rules, Orders, Bye-laws, and Regulations or any of them, from Time to Time, to alter or repeal, and to make new or other Bye-laws; and all Rules, Orders, Bye-laws, and Regulations, so made as aforesaid, shall be laid before the Governor, or Acting Governor of the said Colony, for his approbation, and being by him approved, shall be binding upon all the Members of the said Corporation, their Servants, Workmen, and Agents: provided, nevertheless, that such Rules, Orders, and Bye-

laws, be not repugnant to the Laws of the said Colony, or to any Thing herein contained: and reserving always to Us, Our Heirs and Successors, the Power at all Times, to allow any such Rules, Orders, or Bye-laws, although the same may have been disallowed by the said Governour, or Acting Governour, or to disallow the same, or any of them, notwithstanding the Approbation or Allowance thereof by him.

General courts empowered to adjourn.

VIII. AND We do further will and declare, that it shall and may be lawful for the said Corporation to adjourn any such General or Special Court, as aforesaid, to some future Day, so nevertheless that no such adjourned Court be held more than Three Days after the Time of such adjournment, and that no such General or Special General Court be continued by Adjournment more than twice in the whole.

General courts may appoint Committees.

IX. AND We do further will and ordain, that it shall be lawful for the said Corporation, at any such General or Special General Court, as aforesaid, to appoint one or more Committee or Committees of their Number, for the Despatch of such Business, as may be specially referred to any such Committee: Provided that no such Committee shall be appointed for more than three Calendar Months, nor consist of less than five, nor more than nine Members of the said Corporation.

Seven Members to be present at a general court, and three in a committee, and a chairman chosen.

X. AND We further will and declare, that no General or Special General Court of the said Corporation shall be competent to proceed to the Despatch of Business, unless seven Members at least be present during the Whole of such Meeting. And that no such Committee as aforesaid shall be competent to proceed to the Despatch of Business, unless three Members, at the least, of such Committee be present during the Whole of the Meeting thereof, nor until such Committee shall have made choice of a Chairman to preside at the said Meeting.

Questions to be decided by majority.

XI. AND We do further will and declare, that all Questions, Matters, and Things, which shall be discussed or considered at any General or Special General Court of the said Corporation, or of any

Meeting of any such Committee as aforesaid, shall be decided and determined by the Majority in Number of Members present; and the President of the said Corporation being present at any such General or Special General Court, shall be entitled to vote thereat, and in Case of an equal Number of Votes, shall have an additional or casting Vote, which casting Vote shall, in the Absence of the President, in any such Case as aforesaid, be given by the Vice-President of the said Corporation: but no Resolution shall be passed or adopted at any Meeting of any such Committee as aforesaid, without the Concurrence and Approbation of an actual Majority in Number of the Persons then and there present.

General or special general courts, to appoint clerks and agents.

XII. AND We do further declare, that it shall be lawful for the said Corporation, at any General or Special General Court, to be held in Pursuance hereof, to nominate and appoint, under the common Seal of the said Corporation, such Clerks and Agents as may be Necessary for conducting the Affairs of the said Company; and Such Appointments, from Time to Time, to revoke and renew as occasion may require.

Colonial Treasurer, to be Treasurer to the Corporation.

XIII. AND We do further declare, that the public Treasurer, for the Time-being, of the Colony of New South Wales, shall be and he is hereby appointed to be, the sole Treasurer of the said Corporation, and that it shall not be lawful for the said Corporation to appoint any other Person to act as their Treasurer.

Books to be kept at a fixed office.

XIV. AND We do further declare and direct, that all By-laws, Rules, and Regulations, Orders and Proceedings of the said Corporation, shall be entered in a Book or Books, to be kept for that purpose; and shall be signed by the President, or Vice-President, for the Time-being, and that such Book or Books shall be carefully preserved and kept at the Office of the said Company. And We do further direct, that the said Corporation shall keep a public Office in some convenient Place, within the said Colony; and that such Office shall not be removed from the Place in which it may be originally established, except by virtue of an Order to be made for that purpose at some General Court of the said Corporation.

Corporation may cultivate lands; and employ stewards, workmen, &c. and erect buildings, &c. and sell one-third of the lands in each county.

XV. AND We do hereby ordain and direct, that the said Corporation shall, by all such lawful Ways and Means as may appear best adapted for that Purpose, provide for the Management, Cultivation, and Improvement of all such Lands as shall be granted to them by Us, our Heirs and Successors, within the said Colony; and shall, for that purpose, hire and employ Farmers, Bailiffs, Stewards, Agents, Servants, and Workmen, as Occasion may require, and shall take orders for the Erection of all necessary Farm-houses, and other buildings, for the Purposes of Husbandry, upon the said Lands; And We do hereby declare, that it shall and may be lawful for the said Corporation to sell and convey, under the common Seal, in Pursuance of any Resolution entered into for that purpose at any General Court, any Part of the Lands which may be granted to them as aforesaid, within the said Colony; provided, that in each and every County erected, or to be erected within the said Colony, the said Corporation shall retain two equal third Parts, at least, in Quantity and Value, of the Whole of the Lands granted, or to be granted, to them, in every such County.

Treasurer's receipt, to be sole discharge for purchase money.

XVI. PROVIDED also, and We do further declare and direct, that the Receipts of the Public Treasurer of the said Colony shall be the only good and effectual Discharge to any Purchaser of any Lands sold by the said Corporation, for the Purchase-money by him contracted or agreed to be given or paid for, or in Consideration of any such Lands; and that the whole Amount of all such Purchase-monies shall be actually paid into the Hands of such Public Treasurer, to be by him applied to the Use of the said Corporation, and accounted for to Us, Our Heirs and Successors, in such Manner as We or they shall appoint.

Corporation may also lease lands.

XVII. AND We do further ordain and direct, that it shall and may be lawful for the said Corporation to grant Leases of any of the Lands so granted, or to be granted to them as aforesaid, for any Term of Years, not exceeding thirty-two Years, or the Duration of two Lives in being at the Time of any such Demise in the Whole: Provided always, and We do hereby direct, that the said Corporation

shall not in and by any such Leases or otherwise covenant for the Extension or Renewal of any Term of Years thereby granted, and shall not take or receive any Fine for or in consideration of, any such Demise, but all and every the Lands included in any such Demise shall truly and *bona fide* be demised and let in Consideration of the Rent reserved, and of the Covenants entered into by the Lessees or Lessee, to whom any such Demise may be so made.

Rent to be paid to the Treasurer, or person appointed by him.

XVIII. AND We do further direct and ordain, that the Rent reserved in and by any such Leases as aforesaid, or which may be rendered and paid by any Person or Persons for, or in Respect of, any Lands to be holden of the said Corporation, shall be paid and made payable to the said Public Treasurer, for the Time-being, of the said Colony, as the Treasurer of the said Corporation, or to Persons to be by him lawfully appointed for that purpose.

Treasurer to open an account with the Corporation.

XIX. AND We do further ordain, that the said Public Treasurer shall open and keep a distinct and separate Account with the said Corporation, and shall carry to their Credit, all and every the Sum and Sums of Money which may be by him received, as and for the Proceeds of the Sale of any Part of the Lands so to be sold and disposed of as aforesaid, or arising from the Rents of any of the Lands which may be demised or let by the said Corporation; And the said Public Treasurer shall issue the Money to be received by him, in Pursuance of such Orders, in Writing, as may be made for that Purpose by the said Corporation, such Orders being always signed by three Members, at least, of the said Corporation, and by the President, or Vice-President thereof for the Time-being.

Corporation may borrow money; and mortgage one third of their land for not more than 50 years.

XX. AND We do further give and grant to the said Corporation, Power to borrow and take up at Interest, by Way of Mortgage, such Sums of Money as may be necessary for the Cultivation and Improvement of the Lands, to be granted to them by Us, Our Heirs and Successors: Provided that not more than One-third of the Whole of the Lands actually granted to the said Corporation, at the Time of executing any such Mortgage, be included or comprised therein; it being Our Will and Intention, that two equal third Parts,

at least, of the Whole of the Lands comprised in any such Grant, shall at all Times be free and exempt from any Mortgage, Charge, or Incumbrance, created by the said Corporation: Provided also, and We do further declare, that the said Corporation shall not be competent to effect any such Mortgage as aforesaid, except for a Term of Years, not exceeding fifty Years in the Whole, without any Covenant or Condition for the Renewal or further Extension of any such Term.

Charter to be forfeited, if an action for debt is brought against the Corporation.

XXI. AND We do further will, ordain, and declare, that the said Corporation shall not contract any Debt whereby, or by Means or Reason whereof, the Lands by Us, Our Heirs and Successors, granted to them, or any part of such Lands shall or may be seized, levied upon, sold or taken in Execution, but that if the Corporation shall ever contract any Debts other than such Mortgage Debts as aforesaid, which shall remain in Arrear and unpaid six Calendar Months next after the same shall become due and payable; and if such Debts shall at any one Time amount to the Sum of One Thousand Pounds Sterling, British Money, in the Whole; and if any Suit or Suits, Action or Actions, shall be commenced for the Recovery thereof, then, and from and immediately after the Time of such Actions being brought, this present Charter of Incorporation shall be and become forfeited to Us, Our Heirs and Successors, and shall be resumed and resumable by Us and them.

Application of Monies to payment of Clerks, &c.

XXII. AND We do further ordain and declare, that the said Corporation shall in the first Place apply the Monies to be by them received, whether the same shall arise from the Sale of any such Lands as aforesaid, or from the Rents and Profits of any such Lands, or otherwise from Use and Occupation of such Lands in and towards the Payment of the Expences of and Attendant upon the Execution of the several Trusts hereby in them reposed; and especially in paying the Rent and Hire of their public Office, and such moderate and reasonable Salaries and Allowances as may by the said Corporation be granted to any Agents, Bailiffs, Clerks, Servants, or Workmen employed by them, and in defraying all other the necessary Costs, Charges, and Expences, which may be incurred in and about the Management of the said Estates.

Accounts to be rendered on February, and audited by a committee.

XXIII. AND We do further direct and ordain, that the Treasurer of the said Corporation shall, at the General Court of the said Corporation, on the first Tuesday in the Month of February in each Year, lay before the said Corporation an Account, in Writing, of all the Sums of Money received, paid, laid out, and expended by him, or by his Order, as such Treasurer as aforesaid; such Account being made out from the first of January up to the thirty-first Day of December, both inclusive, in the Year next preceding; and the said Corporation shall thereupon appoint a Committee for auditing the said Account; before which Committee the said Treasurer shall produce all his Books, Papers, Receipts and Vouchers, relating to the said Account; and the said Committee shall report to the next General Court of the said Corporation upon the said Treasurer's Accounts, when the same shall either be approved, or otherwise as the case may require.

Balance to be divided into two equal parts.

XXIV. AND We do further will and ordain, that the Net Balance which may appear by any such Account as aforesaid, to be remaining in the hands of the said Treasurer on the thirty-first Day of December, in each Year, after defraying such several Salaries, Allowances, Costs, Charges, and Expences aforesaid, shall by the said Treasurer be divided and apportioned into two equal Parts, for which Purpose the said Treasurer shall open and keep two separate and distinct Accounts, with the said Corporation; one of which Accounts shall be called and known by the Name of "The Improvement and Building Account;" and the other of which Accounts shall be called and known by the Name of the "Clergy and School Account;" and one of the two equal Parts into which such Nett Balance as aforesaid is in each Year to be divided as aforesaid, shall by the said Treasurer, be carried to the Credit of each of the two Accounts before mentioned.

Application of "Improvement and building account;"

XXV. AND We do further will and ordain, that the Money from Time to Time remaining to the Credit of the said Corporation upon the said Account, called the "Improvement and Building Account" shall by the said Corporation be applied and expended in and towards the making of Roads, Drains, or Fences; the Erection and Repair of Churches, Parsonages, and School houses; in the Erection and Repair of Farm-houses, or other Buildings, for the Purpose of

Agriculture; or otherwise in and towards the permanent Clearing, Settling, and Improvement of the said Estates, in such Manner as may be deemed most expedient in that behalf.

And of "Clergy and School account."

XXVI. AND We do further will, ordain, and direct, that the Money from Time to Time remaining to the Credit of the said Corporation upon the said Account, to be called "The Clergy and School Account," shall by the said Corporation be applied and expended in and towards the Maintenance and Support of the Clergy of the Established Church of England, in the said Colony; and the Maintenance and Support of Schools and School-Masters, according to the Rules, and Subject to the Conditions, hereinafter in that Behalf prescribed.

Stipends of Dignitaries ;—and of Clergy.

XXVII. AND We do further ordain, that that Part of the Monies which hereinbefore is directed to be applied to the Maintenance and Support of the Clergy of the said Colony, shall be so applied in Manner following; that is to say, First—In the Payment of such Stipend or Stipends as may by Us, Our Heirs and Successors, be granted for the Support of any Bishop or Bishops, Archdeacon or Archdeacons, within the said Colony; such Bishops or Archdeacons being between themselves entitled to receive such their Stipends, from and out of the said Fund, according to their Precedence in Rank, so that no Person of inferior Rank shall receive any Part of his Stipend out of such Fund, until the Whole of the Stipend or Stipends of his Superior or Superiors in Rank shall have been paid in full Secondly—The said Fund shall be applied in payment of such Stipends as may by Us, Our Heirs and Successors, be granted to the Chaplains or Clergy of the said Colony; the Seniors of such Chaplains or Clergy being always entitled to receive such their Stipends out of the said Fund in full, before any Part thereof is applied in and towards the Payment of the Stipends of any other of the said Chaplains or Clergy, who may have been subsequently nominated and appointed to any such Office.

And support of schools and school masters.

XXVIII. AND We do further will and ordain, that that Part of the Monies aforesaid, which herein before is directed to be applied in and towards the support and Maintenance of Schools and

School-masters, shall be so applied in Manner following, that is to say, in and towards the Maintenance and Support of Schools and School-masters, in any Parish in the said Colony, in Connexion with the Established Church, and under and subject to the Visitation and Controul of the Bishop, or in his absence, the Archdeacon for the Time-being, of the said Colony; it being Our Will that, until the Provision shall be effectually made for the Support of Schools and the Education of Youth in Our said Colony, the Balance of the Funds standing in, to the Credit of the said Account, called "The Clergy and School Account," shall be applied, as to two equal seventh Parts, for the Support of Schools and School-masters; and as to the remaining five equal seventh Parts, to the Support and Maintenance of the Clergy in Manner aforesaid.

Application of surplus.

XXIX. AND We do further will and direct that if either of the two distinct and separate Funds aforesaid shall, at any Time, be more than sufficient to answer the Purposes to which the same are respectively hercinbefore appropriated, the said Corporation shall and may apply the Excess, at their discretion, to any of the other Purposes before mentioned: Provided always, that the said two distinct Funds be as far as may be kept distinct and apart, and be severally applied to the several and particular Uses and Purposes aforesaid.

Clergymen to superintend Schools.—Archdeacon to be visitor.

XXX. AND We do further direct and ordain, that the Schools so to be established as aforesaid shall be subject to the Order, Direction, and Superintendence, and Controul of the Clergyman or Minister of the Church of England, for the Time-being, officiating in the Church of, and belonging to the Parish in which any such School may be established; and that the Bishop, or in his Absence, the Archdeacon, for the Time-being, of the said Colony, shall be, and he is hereby constituted and appointed the Visitor of all the said Schools throughout the said Colony.

And appoint and remove school masters;—subject to appeal.

XXXI. AND We do further declare and ordain, that the Bishop, or in his Absence, the Archdeacon for the Time-being, of the said Colony, shall nominate and appoint the School-masters, who are to teach and instruct the Children in the Schools to be established as aforesaid, and such School-masters shall, for misconduct or other

reasonable and sufficient Cause, be liable to be removed from their Offices by such Bishop, or Archdeacon, as aforesaid, saving nevertheless and reserving to Us, Our Heirs and Successors, the Right of confirming or disallowing any such appointment or Removal from Office as aforesaid.

Lands set apart for Orphans, and Revenues for Education, to vest in the corporation.

XXXII. AND it is Our will, and We do further declare, that all and every the Lands and Tenements within Our said Colony, heretofore appropriated and set apart by the former Governors of Our said Colony, or any of them, for the Maintenance and Education of Male and Female Orphans; and all such Parts of Our Revenues arising within Our said Colony, as hath by any such Governor been appropriated and set apart for the Education of Youth therein; shall be, and the same are hereby vested in, and placed under the Management, Care and Superintendence of the said Corporation, to be by them applied and disposed of in aid of the Funds aforesaid, in and towards the Education of Youth in the said Colony, in the Principles of the Established Church.

Glebe Lands on Death, or Removal, of present Occupant, to vest in the Corporation.

XXXIII. AND We do further grant and declare, that all the Lands heretofore set apart within the said Colony, for the Support of the Clergy of the Established Church, and known by the Name of the Glebe Lands, or by whatever other name the same may be known, shall, from and immediately after the Death, Resignation, Removal, or other Avoidance of the Chaplain or Clergyman now in the Occupation and Enjoyment thereof, respectively pass to, and become vested in, the said Corporation, upon, and under, and subject to the Trusts, and to and for the Intents and Purposes, herein before declared, respecting the other Estates of the said Corporation.

Corporation may appropriate Land for the Erection of Churches, &c.

XXXIV. AND We do hereby give and grant to the said Corporation full Power and Authority to appropriate any Pieces or Parcels of Land for the Erection of any Church or Building, or for a Burying Ground, or as the Site of any School-house or Parsonage, or for the personal Use or Occupation of any School-master or Clergyman of the Church of England, so as that no such Piece or Parcel of Land, as aforesaid, shall exceed Twenty Acres.

Reports to be transmitted to the King once "at least" in two years.

XXXV. AND We do further ordain and direct, that the said Corporation shall once, at the least, in every two years, transmit to Us, Our Heirs and Successors, through the Governor, or Acting Governor for the time being, of the Colony, under their Common Seal, a written Report, stating and exhibiting a full, true, and perfect Account of the State and Condition of the Lands, which may, up to that Time, have been granted to them by Us, Our Heirs and Successors; and especially setting forth an Account of the numbers of Acres of Land in each County, brought by them into Cultivation, with the mode and nature of such Cultivation; and specifying what Sums of Money have been laid out and expended in the clearing, or other Improvements of such Lands during the period to which every such Report may refer, and the Number and Description of Buildings erected thereupon; together with an exact Account of the Churches, Parsonage-houses, School-houses, and other edifices of a Public Nature, erected, or in the course of erection, by the said Corporation; with a full and particular Statement of the Income of the said Corporation during the period aforesaid, and of the manner in which, and of the purposes for or towards which, such Income, and every part thereof, hath been applied.

The King may Dissolve the Corporation.

XXXVI. AND We do further will and ordain, that it shall be lawful for Us, Our Heirs and Successors, by any order to be issued by Us for that purpose, with the advice of Our or their Privy Council, to dissolve and put an end to the said Corporation, in case it shall appear to Us, Our Heirs and Successors, with the advice aforesaid, expedient so to do; and thereupon all the Lands which may by Us, Our Heirs and Successors, be granted to the said Corporation, shall revert and become absolutely vested in Us or them, subject to all Mortgages and Contracts for the Sale thereof, lawfully made by the said Corporation, to be held, applied, and disposed of in such manner as to Us, Our Heirs and Successors, shall appear most conducive to the maintenance and promotion of religion, and the Education of Youth, in the said Colony.

And alter Regulations by Letters Patent.

XXXVII. AND We do further will and ordain, that it shall be lawful for Us, Our Heirs and Successors, from Time to Time, as occasion may require, to revoke, alter, or vary any of the Provisions,

Declarations, and Conditions, or Regulations herein contained, and in their Place and Stead to establish, institute, and ordain, such other further Rules, Orders, and Provisions, for the better Conduct of the Affairs of the said Corporation, or for the better Regulating the Constitution thereof, or otherwise in respect to the Matters aforesaid, or any of them, as to Us, Our Heirs and Successors, may seem meet: Provided nevertheless, that no such Revocation, Alteration, or Variation as aforesaid, and that no such new Rules, Orders, or Provisions as aforesaid, shall be made or established, except by Letters Patent, to be issued under the Great Seal of Our said Colony, by the Governor, or Acting Governor thereof, for the time being, in pursuance of an Instrument to be to him for that purpose issued by Us, Our Heirs and Successors, under our or their Royal Sign Manual.

And direct the Appropriation of Surplus Lands.

XXXVIII. AND We do further will and ordain, that when and so soon as the several Purposes and Objects aforesaid shall have been fully and effectually performed and carried into Execution, and when Provision shall have been made for the Religious Instruction and Education in the Principles of the Church of England, of the Whole of the Inhabitants of the said Colony, it shall and may be lawful for Us, Our Heirs and Successors, to direct and provide for the Manner in which the several Uses and Purposes upon or towards which such Part of the Lands so to be granted to the said Corporation as aforesaid, shall be held and applied, as may not be wanting to carry into Effect the several Purposes before-mentioned.

WITNESS, Our trusty and well-beloved Lieutenant General RALPH DARLING, Our Captain General and Governor-in-Chief of Our said Colony of New South Wales and its Dependencies, and Vice-Admiral of the same, this Ninth Day of March, in the Seventh Year of Our Reign, and in the Year of Our Lord One thousand eight hundred and twenty-six.

“RALPH DARLING,
GOVERNOR IN CHIEF.”

By his Excellency's Command,
ALEXANDER M'LEAY.

STATUTES OF THE TRUSTEES
OF THE
CLERGY AND SCHOOL LANDS
IN THE COLONY OF
NEW SOUTH WALES.

CHAPTER I.

Duties of the President or Vice-President.

SEC. 1. HE shall regulate all debates or discussions; He shall state and put questions in the affirmative or negative; He shall be the medium through which all reports of accounts for Committees are called;—to check irregularities and keep order.

SEC. 2. HE shall put all questions which may be moved, to the vote by shew of hands, unless called upon to put them to the Ballot.

CHAPTER II.

Of the Treasurer and his Accounts.

SEC. 1. The Treasurer shall be allowed a Salary for his trouble; he shall be authorised to imprest quarterly, the sums to be limited in amount to the established quarterly salaries of the Officers of the Church, and Schoolmasters; and a sum in addition, not exceeding Thirty Pounds.

SEC. 2. HE shall be provided with the following Books: 1. For accounts of all Sales of Lands, and the Receipt of the Money for the same. 2. For all Disbursements. 3. For the Improvement and Building Account. 4. Clergy and School Account. The Balance of a Year's accounts shall be divided into two parts, one part to each of the above accounts, and the last to be divided into five-sevenths for the Church, and two-sevenths for the Schools.

CHAPTER III.

Of the Accountant.

SEC. 1. There shall be an Accountant, to be annually appointed under the Seal of the Corporation.

SEC. 2. All Accounts shall be examined and signed by the Accountant and Committee quarterly.—All Bonds, Securities, Deeds, Writings and Documents of the Corporation, and the Seal, to be kept in an Iron Chest, under three different Locks and three Keys, in the hands of the Vice-President, Chief Justice and Accountant. All Accounts must be examined in detail and arranged by the Accountant, who shall affix his Signature to the same, and be submitted with the Treasurer's Accounts to the Committee.

CHAPTER IV.

Of the Secretary or Clerk.

SEC. 1. The Secretary or Clerk shall be appointed under the Seal of the Corporation.

SEC. 2. He shall enter all minutes, papers, &c. attend General Meetings and Committees, read all papers in the order of being received, and number them progressively and letter the enclosures. He shall draw up letters for approval to be signed by the President, Vice-President, or himself, as directed; except in case it be necessary for the Corporation to appoint some other person to draw up and sign any such letter or letters.

SEC. 3. He must provide Slips of Advertisements relative to the affairs of the Corporation, and deliver a copy to each Member.

SEC. 4. He shall not suffer any person but Members of the Corporation to have access to their proceedings &c., unless by special order of a General Court or Committee.

SEC. 5. There shall be Maps of the Lands granted, made out, and kept by the Clerk.

SEC. 6. He shall keep—

1. A Book entitled By-Laws.
2. Order Book of the General Courts for the entry of all their Proceedings.
3. Order Book for Committees for their Proceedings.
4. Letter Book.

CHAPTER V.

Of Meetings.

SEC. 1. At Meetings any Members speaking must address the President or Vice-President, and when two or more offer themselves to speak at the same time, the President or Vice-President is to decide which shall take precedence.

SEC. 2. Every question or motion proposed for discussion or ballot must be transcribed and signed by the Proposer, read by the Clerk immediately, and a copy sent to each Member the next day, and it shall be discussed or balloted for on the following Meeting, if not withdrawn at that Meeting; unless upon urgent occasions the Court shall agree to discuss it forthwith.

SEC. 3. All Deeds or Conveyances of Lands, shall be signed and sealed at a General or Special General Court, by the President or Vice-President near the Seal, and three Members at least on the back, and countersigned and numbered by the Clerk as registered.

SEC. 4. All Meetings shall take place at the precise hour named, and absentees noted within half-an-hour and fined the sum of One Pound Sterling, for non-attendance, unless on reasonable cause shewn, to be subject to the approval of the Court.

SEC. 5. Any question during discussion which may arise as to forms of proceedings, shall be immediately decided by the Members present, if not previously provided for.

CHAPTER VI.

Of Elections of Committees and Officers.

SEC. 1. The elections of Committees, Clerks, Officers, &c. shall take place by the names of the several Candidates being written or printed on slips of paper, and each member take such name as he intends to vote for, and put it into a box. The majority of Votes to decide the successful Candidate.

CHAPTER VII

Of Members and Officers.

SEC. 1. No Officer of the Corporation shall be permitted, directly or indirectly, to receive a present, fee, or reward, except from the Corporation, for any act done or to be done by virtue of such office, on pain of immediate dismissal by the sitting Committee, and rendered incapable ever after of being employed by the Corporation.

SEC. 2. Any question as to the conduct of a Member shall be discussed and decided on in his absence, he having been first heard on the subject.

SEC. 3. If any Member shall accept a fee or reward for the doing or performing any act, matter, or thing in his office as Member, or be guilty of a breach of the By-Laws, it shall be represented to the Governor in order that he may express his pleasure as to suspending him according to Clause 4th of the Charter.

CHAPTER VIII.

The Sale or Leasing Lands, Raising Loans.

SEC. 1. ALL Deeds or Conveyance of Lands shall be signed and sealed at a General or Special General Court, by the President or Vice President near the Seal, and three Members at least on the Back, and countersigned and numbered by the Clerk as registered.

SEC. 2. THE Committee shall report to a General Meeting all such Lands as in their opinion are necessary to be sold, leased, or exchanged, which if confirmed, shall be advertised for sale, lease, or exchanged, subject to the approval of a General or Special General Court. Sealed Tenders for the same, and to be marked as such, shall be received and opened at a General or Special General Court: and the Tenders accepted shall be formed into a Book called the "Tender Book," with an Index of names to be kept as a record.

SEC. 3. WHEN the Court has ordered any money to be raised by Debentures or otherwise, the Committee shall advertise and report thereon.

SEC. 4. THE Committee shall take the opinion of the Surveyor General or some competent person, as to the situation and value of Lands.

CHAPTER IX.

Of the Public Schools.

THERE shall be established—

1. INFANT and Parochial Schools.
2. GRAMMAR Schools.
3. COLLEGIATE.
4. MALE and Female Orphan Schools.
5. NATIVE Black Schools.
6. EVENING Schools for Young Men.
1. MECHANICS' Institutions, as the increasing wants of the Colony may require.

1. A SCHOOL shall be established at Black Town, or in such other place as may appear eligible to the Governor and Visitor, for the Children of the Blacks, to be received under, five years of age only.

CHAPTER X.

Of Making and Repealing Laws.

FOR making and repealing of Laws the draft shall be read, and the question put, "Whether the draft of the said Statute then agreed on

shall be read "at another meeting;" and at the second meeting the question "Whether the draft of the said Statute be now passed into a Law," shall be put, and the result recorded. These Laws shall be passed by a shew of hands, or by ballot, if demanded by any one Member, and the number of ayes and noes recorded.

*The foregoing Laws have been read and approved of by me,
pursuant to the Charter,*

—
"RALPH DARLING."

APPENDIX No. II.

EXTRACT from the Instructions under the Royal Sign Manual to his Excellency the Governor, relative to the LAND to be set apart for the CLERGY and SCHOOL ESTATES, dated the 17th July, 1825.*

“Whereas, it is necessary that sufficient provision should be made for the establishment and support within our said territory, of the Protestant reformed religion, as by law established in England and Ireland, and for the education of youth in the discipline, and according to the principles of the United Church of England and Ireland. And we have for that purpose, thought fit, that such part as hereinafter mentioned of the waste and unoccupied lands within our said territory, and its dependencies should be appropriated and set apart, and should be placed under the controul and superintendence of one Body Politic and Corporate, to be established within the said territory, by Letters Patent, to be for that purpose issued under the Public Seal of New South Wales. Now we do hereby require and enjoin you when, and so soon as such Body Politic and Corporate, shall have been erected and established, in pursuance of certain additional instructions herewith given, or hereafter to be given to you in that behalf, to make to the said Corporation such grants of land within our said territory of New South Wales, as hereinafter mentioned.

“And for the purpose last aforesaid, it is our own pleasure, and we do hereby direct, that you do require and authorise the Commissioners (therein mentioned for dividing the territory) to make out and set

* Records of the Church and School Corporation.

apart in each and every County, Hundred, &c., into which they may from time to time divide the said territory or tract of land, comprising one seventh part in extent and value of all the lands in each and every such county, to be thenceforward called and known by the name of the Clergy and School Estate, of such county. And it is our pleasure, that every such Clergy and School Estate, shall as nearly as may be, lie in one contiguous and unbroken tract. And that when it shall be impossible to select such a tract of land for that purpose without serious injury or inconvenience to private Settlers, then the said Commissioners shall be at liberty to allot such Clergy and School Estates in two or more continuous tracts in the same county. It being nevertheless our will and pleasure that the Clergy and School Estates in each county shall not be interspersed with or divided by other lands, excepting only in such special cases as aforesaid. And it is our pleasure that the lands to be set apart in each County for the Clergy and School Estate thereof shall be an average quality and value in reference to the general quality and value of the lands comprised in the said County, and that such situations shall be selected for this purpose as may afford to the said Clergy and School Estates a reasonable and equal share of every natural advantage of water carriage or internal communication which may be possessed by the lands in general throughout any such County. And you are to direct and require the before-mentioned Commissioners to make a special and distinct report to you in reference to each County to be erected in our said territory, pointing out with all possible precision the particular tracts of land appropriated for the Clergy and School Estates of such County. And in case it shall not be possible to find in any of the Counties which may be so erected as aforesaid, a sufficient quantity of vacant and unoccupied land to make up the Clergy and School Estate of that County, then it is our will that the deficiency be made up by an allotment of land to be taken out of the nearest adjacent County in which a sufficient quantity of ungranted land may be found for that purpose. And it is our pleasure that when and so soon as the said Corporation shall have been erected and established, you do in our name pass, under the public seal of New South Wales, grants to said Corporation and their successors, of the Clergy and School Estates aforesaid, when and as they may be successively allotted and ascertained in the several Counties of our said Territory, by any reports from the said Commissioners, which shall be finally approved by you or by us, to hold such lands to the said Corporation

and their successors in fee simple and in fee and common socage tenure. And it is our pleasure that all the waste and unclaimed lands within our said Territory, which shall remain after making such several reservations as before mentioned, for the public service, for the support of the Clergy of the Established Church of England and Ireland, and for the education of youth, shall be granted in our name and on our behalf, to private persons willing to effect settlements thereupon, and subject to the several rules and conditions hereinafter particularly mentioned."

APPENDIX, No. III.

*RETURN of LANDS granted to the late Church and School Corporation, distinguishing those subsequently Sold.**

County.	Parish or District.	Granted.			Sold.		
		Acres.	Rd.	Per.	Acres.	Rd.	Per.
Cumberland -	Sydney, Barrack Lane..	..	..	24	..	..	..
	Ditto, Harrington-street	..	..	19	..	..	..
	Ditto, Prince-street....	..	..	30	..	..	..
	Botany	4175	..	..	..	..	..
	Gordon	60	..	..	..	..	..
	Saint John.....	600	..	..	..	..	..
	Castle-hill and South Colah	200	..	..	..	..	..
	Prospect.....	830	..	..	..	..	..
	Rooty Hill.....	8138	2	16	..	..	..
	Saint Luke.....	1945	..	..	..	..	..
Camden -	Saint Peter	100	..	..	..	..	..
	Kurrajong	2	..	..	..	..	..
Saint Vincent -	Kurrajong	9063	..	..	..	..	..
	Boyle, Percy and Bruce	42,467	..	..	..	..	..
Bathurst - -	Apsley	15,464	..	..	..	..	..
	Oakley	17,600	..	..	..	..	..
	Ponsonby	17,640	..	..	..	..	..
	Calvert, Beaufort, Errol, Belubula & Lindesay..	85,388	..	..	..	..	..
	White Rock .....	..	..	2	..	..	..
	Bathurst.....	180	..	..	..	..	..
	Marwood and Sedgfield	2230	..	..	2230	..	..
	Seaham	4298	..	..	2562	..	..
	Sedgfield	2429	..	..	..	..	..
	Stanhope & Wolfingham	1908	..	..	..	..	..
Durham - -	Wolfingham	2256	..	..	..	..	..
	Ravensthorpe and Vanc	2552	..	..	..	..	..
	Liddle.....	2560	..	..	..	..	..
	Auckland	2600	..	..	..	..	..
	Uffington	4250	..	..	..	..	..
	Butterwick	2710	..	..	..	..	..
	Middlehope	1560	..	..	..	..	..
Carried forward..		233,205	0	11	4792	0	0

* Votes and Proceedings of Council, 13th June, 1834.

County.	Parish or District.	Granted.			Sold.		
		Acres.	Rd.	Per.	Acres.	Rd.	Per.
	Brought forward	233,205	0	11	4792	0	0
Northumberland	Wittingham	2560	..	..	1230	..	..
	Gosforth	2322	..	..	..	..	..
	Branxton	2128	..	..	..	..	..
	Belford	2040	..	..	..	..	..
	Ovingham	3840	..	..	..	..	..
	Lemington	2314	..	..	..	..	..
	Warkworth	2472	..	..	..	..	..
Gloucester	Crosby, Fitzroy, Verulam, Faulkland, Trevor, Thalaba, Horton, Karnah, Wilmot and Tarrean	168,000	..	..	640	..	..
	Sydney	2	2	..	2	2	..
Cumberland	Parramatta	60	..	..	..	..	..
	Cabramatta	12,900	..	..	8122	..	..
Roxburgh	Bathurst	1000	..	..	..	..	..
Cumberland	Petersham, St. Philip. Sydney	440	..	..	343	2	34
	Saint James, Sydney ..	451	..	..	451	..	..
	Saint John, Parramatta	400	..	..	..	..	..
	Saint Luke, Liverpool..	430	..	..	412	..	..
	Saint Peter, Campbelltown	400	..	..	..	..	..
	Saint Matthew, Windsor	400	..	..	..	..	..
	Castlereagh	400	..	..	..	..	..
	TOTAL	435,765	2	11	15,993	0	34

SUMMARY OF THE FOREGOING.

	Acres.	Roods.	Perches.
Amount of Land granted.....	435,765	2	11
Ditto, ditto, since sold	15,993	0	34
Remaining unsold and reverted to the Crown	419,772	1	17

HENRY FISHER,

Agent for the Church and School Estates.

SYDNEY, 9th June, 1834.

APPENDIX, No. IV.

SCHEDULE OF DUTIES PERFORMED BY CLERGYMEN OF THE CHURCH OF ENGLAND, AND STATE OF THE CHURCH IN 1833.

Number of Stations	Places at which Clergymen officiated.	No. of Chaplains.	Number of Services.	No. of Congregation.	No. of Communicants.	How supplied with religious means.
1	Appin .. .. .	..	1	25	..	Supplied monthly by the Chaplain of Campbell Town.
2	Bathurst <i>District</i>	1	2	150	29	every Sunday (except the 1st in the month,) as also the Convict Barrack and Jail, and the Hospital and Female Factory, every Monday.
3	Bong Bong .. .. .	..	1	7	..	every Sunday by the Chaplain of Sutton Forest (save when absent on duty.)
4	Brisbane Water .. .. .	..	..	..	..	occasionally by the Catechist of Cornelia.
5	Bungonia and Lake Bathurst .. .. .	..	1	..	..	half-yearly by the Chaplain of Sutton Forest.
6	Cabramatta .. .. .	..	1	30	..	three times a month,
7	Camden .. .. .	..	1	..	..	once a month ditto.
8	Campbell Town .. .. .	..	2	95	10	every Sunday (except the last in the month,) as also Glenalpine Chapel, where about 50 persons attend.
9	Castlereagh	1	1	50	9	every Sunday.
10	Castle Hill .. .. .	..	..	..	..

Schedule of Duties performed by Clergymen of the Church of England, &c.—(Continued.)

Number of Stations	Places at which Clergymen officiated.	No. of Chaplains.	Number of Services.	No. of Congregation.	No. of Communicants.	How supplied with religious means.
11	Clarence Town ^{est.}	The several stations on the Hawkesbury are visited alternately by the Catechist of the District, according to the suitableness of the tides—total number of Congregations, 124. Service performed every alternate Sunday by Chaplain of Castlereagh. Ditto, ditto, by Chaplain of Field of Mars every Sunday (except the last in the month.) Ditto, ditto, every Sunday. Supplied half-yearly by Chaplain of Sutton Forest, as also Inverary, where about 70 persons attend. _____ every Sunday (except when absent on duty.) _____ once a month by Chaplain of Field of Mars. _____ every Sunday, as also Denham Court and South Creek occasionally, and Liverpool Hospital weekly. _____ every Sunday by Catechist, and once every alternate month by Chaplain of Newcastle. _____ every Sunday by the Master, also Morning Service at the Church.
12	Cornelia and Branches of Hawkesbury .. .. .	..	2	38	..
13	Emu .. .. .	..	1	120	..
14	Female Orphan School .. .. .	..	1	188	..
15	Field of Mars <i>District</i>	1	1	125	4	
16	Goulburn and Lake George .. .. .	..	1	12	..
17	Illawarra and Dapto	1	2	..	..
18	Kelso .. .. .	..	1	..	..
19	Lane Cove .. .. .	..	1	25	..
20	Liverpool	1	2	200	24	
21	Maitland .. .. .	..	1	90	5
22	Male and Orphan School .. .. .	..	1	168	..

Schedule of Duties performed by Clergymen of the Church of England, &c.—(Continued.)

Number of Stations	Places at which Clergymen officiated.	No. of Chaplains.	Number of Services.	No. of Communicants.	How supplied with religious means.
23	Moreton Park .. ..	..	1	20	Supplied once a month by the Chaplain of Campbell Town.
24	Moreton Bay .. ..	..	..	..	..
25	Mingoa .. ..	..	1	..	once a month by the Chaplain of Narrellan.
26	Narrellan	1	2	125	three times a month.
27	Newcastle	1	2	140	ditto.
28	Norfolk Island .. ..	..	..	..	..
29	O'Connell Plains .. ..	..	1	..	once a month by Chaplain of Bathurst.
30	Parramatta & Female Factory	2	2	500	every Sunday.
31	Patterson's Plains .. ..	..	1	35	once every alternate month by Chaplain of Newcastle.
32	Penrith .. ..	..	1	50	every alternate Sunday by the Chaplain of Castlereagh.
33	Pitt Town District	1	1	70	twice a month.
34	Port Macquarie	1	2	300	every Sunday, and the Jail and Hospital weekly.
35	Port Stephens .. ..	..	1	..	Quarterly, by the Chaplain of Newcastle.
36	Prospect .. ..	..	..	..	..
37	Rainville .. ..	..	1	..	once a month by the Chaplain of Bathurst.
38	Richmond .. ..	..	1	95	every Sunday.
39	Sackville Reach .. ..	..	1	45	twice in the month.
40	Saint Aubin .. ..	..	1	..	..
40½	Saint Patrick's Plains .. ..	..	1	40	once every alternate month by Chaplain of Newcastle, as also Glendon, where 50 attend.

Schedule of Duties performed by Clergymen of the Church of England, &c.—(Continued.)

Number of Stations	Places at which Clergymen officiated.	No. of Chaplains.	Number of Services	No. of Congregations.	No. of Communicants.	How supplied with religious means.
41	Shoalhaven .. .. .	..	1	..	..	Supplied
42	South Creek .. .. .	..	1	..	..	Quarterly by the Chaplain of Illawarra.
42½	Stone Quarry .. .. .	..	1	..	..	once a month by Chaplain of Narrellan.
43	Sutton Forest	1	1	35	5	once a quarter by Chaplain of Narrellan.
44	Sydney—St. Phillip ..	1	2	500	30	every Sunday.
	And Jail .. .. .	..	1	..	..	The Civil and Military Hospitals are visited weekly.
	St. James	1	3	1000	39	
	Pleenix Hulk (Saturday)	..	1	..	..
45	Wilberforce .. .. .	..	1	65	..	Supplied weekly by the Chaplain from Pitt Town.
46	Windsor	1	2	250	19	every Sunday.
47	Wittingham .. .. .	..	1	..	..
48	Woolombi .. .. .	..	1	..	..	monthly by the Catechist of Cornelia.
49	Woodlands .. .. .	..	1	..	..	by the Chaplain of Bathurst.
50	Yass Plains .. .. .	..	1	..	..	by the Chaplain of Sutton Forest.

APPENDIX, No. V.

RESOLUTIONS.

At a Meeting of Protestants, respecting the Episcopalian, the Presbyterian, the Independant, the Baptist, and the Wesleyan Denominations of Christians in New South Wales, held at the Pulteney Hotel, Sydney, on Friday, June 24, 1836,

The Right Reverend the LORD BISHOP OF AUSTRALIA in the Chair ;

IT WAS UNANIMOUSLY RESOLVED :—

I. That this Meeting having learnt by official documents recently published, that it is the intention of Government to propose the establishment in this Colony, by an enactment of the local Legislature of a system of General Education ; and that the Schools introduced into Ireland, a few years ago, under the sanction of the British Government, are thought to afford an appropriate model for that system ; do unanimously express their solemn and decided opinion, that any system of General Education which shall be founded on the principle of interdicting, either wholly or in part, the use of the Holy Scriptures, according to the Authorised Version, and of Prayer which the doctrine of the Blessed Trinity may be unequivocally acknowledged or implied, could not receive their countenance or support, without a compromise of the essentials of their Faith.

II. That this Meeting do now form itself into a Committee of Protestants (to be hereafter enlarged in number), for the purpose of concerting measures to obtain the general co-operation of the Protestant body throughout the Colony of New South Wales, in

petitioning His Excellency the Governor and the Honourable the Legislative Council, on the subject of the proposed plan of General Education, setting forth their objections to the basis upon which the same is founded, as being, according to their conscientious conviction, subversive of the fundamental principle of Protestantism, and, they are persuaded, opposed also to the wishes of a very large majority of the people of this community.

III. That the Petition now produced be adopted by this Meeting, and signed by the Members present.

IV. That for the more effectual accomplishment of this purpose, a General Committee be formed, to consist, in addition to the individuals now present, of all the Protestant Ministers having charge of Congregations in Sydney, and of twenty-four Protestant Laymen resident in Sydney or the vicinity thereof, of whom twelve shall be Episcopalians, and twelve members of other Protestant denominations; that of this General Committee any seven duly convened shall form a quorum; they shall have power to fill up vacancies on the principle of the aforesaid proportions; and that the following Ministers and Laymen be requested to constitute such Committee.

GENERAL COMMITTEE.

AUSTRALIA, THE RIGHT REVEREND THE LORD BISHOP OF	JONES, MR. DAVID.
ALLEN, GEORGE, ESQ.	M ^c GARVIE, THE REV. JOHN A.M., Presbyterian Church.
ASPINALL, EDWARD, ESQ.	M ^c KENNY, THE REV. JOHN, Wesleyan Minister.
BARKER, THOS., ESQ., J. P.	MACKENZIE, THE REV. D., A.M., Presbyterian Church.
BELL, HUTCHINSON, ESQ.	MANSFIELD, THE REV. R., Independent Minister.
BOURNE, MR. ROBERT,	MARSDEN, THE REV. S.
CADELL, THOMAS, ESQ.	MITCHELL, FRANCIS, ESQ.
CAMPBELL, CHARLES, ESQ.	RAMSEY, DAVID, ESQ.
COWPER, THE REV. W.	RYDER, THOMAS U., ESQ. J. P., Baptist Minister.
CROOK, THE REV. W. P.	SAUNDERS, THE REV. JOHN.
CROOKES, THE REV. JOHN,	SMITH, THOMAS, ESQ.
DE MESTRE, PROSPER, ESQ.	TAYLOR, MR. JOSEPH.
FERRITER, S., ESQ.	WALKER, THOS., ESQ., J. P.
FOSS, AMBROSE, ESQ.	WALLACE, F. ESQ., M.D.
HASLINGDEN, E., ESQ.	WILKS, WILLIAM, ESQ.
HOW, ROBERT, ESQ., J. P.	WINTERUP, MR. THOMAS.
JARRETT, THE REV. WIL- LIAM, Independent Congre- gation.	WYLDE, THE REV. ROBERT A.M., Presbyterian Church.
LANG, THE REV. J. D., D. D., Presbyterian Church.	

WILL. G. AUSTRALIA, CHAIRMAN.

PETITION.

To His Excellency Major-General Sir Richard Bourke, K.C.B., Captain-General and Governor-in-Chief of the Territory of New South Wales and its Dependencies, and Vice-Admiral of the same, &c. &c. And to the Honorable the Legislative Council.

THE PETITION OF THE UNDERSIGNED PROTESTANTS OF THE COLONY
OF NEW SOUTH WALES.

HUMBLY SHEWETH :

That your Petitioners have perceived, by the Despatch of His Excellency the Governor to the Right Honorable Secretary of State, dated 30th September, 1833, and the Reply, dated 30th November, 1835, together with the Address of His Excellency the President at the opening of the present Session of the Legislative Council, that it is the intention of Government to establish a system of General Education throughout the Colony, allied, if not altogether similar, to the Plan of the Irish National Schools.

That your Petitioners feel grateful for the beneficent intentions in which they doubt not this proposal originated, but they are persuaded that the adoption of the measure will defeat these intentions, and entail consequences the most injurious.

That your Petitioners are deeply impressed with the importance of establishing a system of Education and Religious Instruction, founded upon sound principles, at a time when the destinies and character of the Country may be fixed for an indefinite period, and when freer Institutions are in all probability about to be bestowed, and when the formation of new Dependencies in this Territory is about to increase the dispersion of the inhabitants. Entertaining, however, as they do, the opinion that the Irish National System is unsound in principle, and not only unsuitable to the wants, but opposed to the wishes, of a large majority of the Colonists, they respectfully solicit that Your Excellency and Your Honorable Council will not authorise its establishment throughout the Colony by means of the Public Funds, for the following reasons :—

1. Because they cannot conscientiously allow their children to participate in the advantages of any scheme of Education, however valuable in other respects, which excludes either the whole or a part of the

Sacred Scriptures, or prevents the scholars from having unrestricted access to their contents.

2. Because the Irish System is calculated in its very nature to produce religious animosity amongst children, which in this Colony has not hitherto existed. The stated attendance of different Clergymen, for communicating to the Scholars of the same School not only separate, but *opposite* religious instruction, will necessarily point out, under the influence of irreconcilable creeds, the different sects to each other in the most conspicuous and disagreeable colours, and thus naturally engender party spirit and religious rancour.

3. Because the expense of Education will be materially increased by the necessity which the system imposes of providing religious Instructors of each denomination for every School, in addition to the ordinary Teacher; and if such religious instructors be not provided, the system becomes not only futile, but deceptive. But in fact, no such Instructors can be obtained, the lamentable deficiency of Ministers of Religion throughout the Colony being notorious.

4. Because the proposed scheme is practicable only in places where it is not required, viz., in towns and populous neighbourhoods; and the very circumstances which render it feasible, prove it to be unnecessary.

5. Because in those places where Clergymen may not be able to attend at the time set apart for religious instruction, the children would, of course, be taught by the School-master, who, besides the absurdity of the same individual dispensing the various doctrines to his Scholars, would be reduced to the necessity of having all present at each other's instruction, or of excluding the Pupils of one denomination from the school-room while those of another were under examination. Such a system would impose restraints upon a Teacher in proportion to his conscientiousness, and the want of fixed principles would be a chief recommendation for his appointment; while the effect on his own mind would be either a virtuous imbecility, or an active talented latitudinarianism; and upon the minds of his pupils, an unavoidable infidelity, or universal scepticism.

6. Because to unite in that system would be to recognise the authority of the Romish Church, in withholding the Bible from the Laity; and would require that facilities should be afforded to the Roman Catholic Clergy, in every National School, to inculcate a system of religion to which your Petitioners are conscientiously opposed.

7. Because your Petitioners consider it a most dangerous infringement on the liberties of the subjects of a Free Constitution, that any Board, invested with merely civil authority, should sit in judgment upon the Word of God, determining how much of it is properly admissible in a place of Juvenile Education; and are of opinion, that no extracts from the Scriptures, framed to meet the wishes of a Board embracing the most conflicting and irreconcilable creeds, can contain a fair, adequate, and uncompromised representation of the doctrines of salvation. These publications will also tend to destroy the confidence of weak and untutored minds in the authenticity of the Bible, and being received by the young as the work of man, destitute of Divine authority, whatever portion of Divine truth they may contain, will be insufficient to inspire for their contents that veneration which the unmutilated Word of God is calculated to produce.

8. Because it involves the consequence, that to prize the Scriptures is to forfeit the favour and assistance of the Government, an effect alike anomalous, unchristian, and opposed to every right British feeling and principle.

That your Petitioners have no means of ascertaining correctly the population of the Colony at the present time, but *if it be correctly estimated at eighty thousand souls, they conceive the Roman Catholics do not exceed one-fifth of that number, or sixteen thousand in all; of the entire population they compute that the children may amount to eight thousand, and the proportion of Roman Catholics may be sixteen hundred.*

Your Petitioners earnestly pray, therefore, that Your Excellency and Your Honourable Council will not deprive them, as Protestants, of a proportionate share in the funds proposed to be expended in Education, if they cannot, consistently with what they conceive to be their solemn duty, unite in a scheme so much at variance with the principles to which they are most firmly attached, and in which they fervently pray to have their offspring brought up.

And your Petitioners, as in duty bound, will ever pray, &c.

NEW SOUTH WALES, *June 24, 1836.*

APPENDIX, No. VI.

EDUCATION.

*To His Excellency Major-General Sir Richard Bourke, K.C.B.
Governor-in-Chief in and over the Territory of New
South Wales and its Dependencies, and to the Honour-
able The Legislative Council of the same, in Council
assembled.*

The humble Petition of William Grant Broughton, Doctor in
Divinity, Bishop and Ordinary Pastor of the Diocese of
Australia,

SHEWETH,

That Your Petitioner having been informed, by direction of Your Honourable Council, that the Rules of Your Honourable Council do not admit of his being personally heard in the manner he had desired, in support of the conscientious objections which he entertains against the Establishment in this Colony of a system of Public Education conducted according to the principles which Your Petitioner has already pointed out, is anxious, with the utmost deference, still to submit those objections to Your Honourable Council, in such form as the Rules and Orderst hereof will permit him to employ.

That in resorting to this mode of addressing Your Honourable Council, Your Petitioner believes that he is availing himself indirectly of a privilege which appertains to him, as being, accord-

ing to the intention of His Most Gracious Majesty, a member of Your Honourable Council; and moreover that he is acting in perfect conformity with the views of the Right Honourable the Secretary of State for the Colonies, who, Your Petitioner is aware, was not desirous of prescribing any particular system of Public Education as necessarily to be adopted, but to leave to the free and unbiassed deliberation of Your Excellency and Honourable Council, the selection of such a system as may be most acceptable to the great body of the inhabitants, and at the same time most conducive to the important end in view.

That Your Petitioner not only never did seek or solicit by himself, or by any other person whatsoever, an appointment to the Office with which he is invested in the Protestant Church, and which, as he conceives, renders it a duty imperative on him to petition for leave to address Your Honourable Council upon this occasion; but that he did refuse, and would have continued to refuse, to take upon himself the Office of a Bishop in this Diocese, unless the same were coupled with a perfect understanding that he should not be in anywise expected or required to concur, or to co-operate, in the establishment of the proposed system of Public Education; and that he did accordingly enter upon the said Office, with the expressed assent of His Majesty's Secretary of State, to Your Petitioner's maintaining his acknowledged and deliberately formed opinions upon this question.

That Your Petitioner has attentively, and without prejudice or prepossession, examined the principle and details of the proposed system of Public Education as the same are set forth and explained in the Reports and other authentic publications of the Commissioners of National Education in Ireland; but that with every disposition and desire, for the sake of peace, to acquiesce in any system of General Instruction, which should be so framed as not to require from himself, and those who accord with him in sentiment, any compromise upon points which they deem sacred and vital, he has nevertheless been compelled to withhold his approval from the system now proposed, for the reasons which here follow:—

First—Because the system, while it professes to be grounded upon a principle of perfect impartiality to all communions and sects, is not so in reality; inasmuch as the proposal to appoint a

Board of Commissioners with power to determine what portions of Holy Scripture may be used during the hours allotted to the School business, and to prohibit the reading, at such times, of any portions except such as have been so approved and sanctioned, must involve a concession on the part of the members of the Board, who may hold that the entire Scriptures shall be at all times free to be used and appealed to; and such concession can be considered only in the light of a compromise, to meet the views of such other of the Commissioners as may be of opinion that no part of the Scriptures should be generally read, except by an express license and sanction previously obtained. In reality, therefore, no sacrifice whatever is required from the latter, or from those whom they represent; as their particular views are carried into effect, in the same manner as they would be, if the entire decision rested with themselves; while the former class, by submitting to such interference with their own free use of the Word of God, not only subject the children of their own persuasion to the privation of an inestimable benefit, but abandon the very principle upon which their faith is founded.

Secondly—Because even such extracts from the Scriptures as are prepared under the sanction of the Board, are not of necessity to be employed in the ordinary course of School business; but only “*may* be used and are earnestly *recommended* by the Board to be used;” it being also well known that the neglect of that *recommendation* in any School would not be deemed a sufficient cause for breaking off its connexion with the Board; and it would be utterly objectionable to all classes of Protestants that the Scriptural instruction of their children, during so great a portion of their time, should be left altogether dependent upon the will and discretion of persons of opposite sentiments who may obtain influence to controul and direct any such Schools.

Thirdly.—Because the objection to the employment of the authorised English Version in the Scripture Lessons never would have been raised, except by those who dispute or deny the right of the Church of England, and of English Protestants in general, to form for themselves a translation of the Scriptures into their native tongue; and, therefore, the acquiescence by Protestants in the substitution of another Version, which must first have undergone the Board’s approval, will have, and may be designed to

have, the force of a tacit assent on their part to the objections of those who dispute or deny their title to the enjoyment of so inestimable a right; and must accordingly be viewed with jealousy, as the first step towards depriving them of it.

Fourthly.—Because the children of Protestants, by attending Schools founded upon the practical acknowledgment of an Authority which may thus interfere with, and control the use of the Bible; and by being daily familiarized with the idea of giving way upon this point, cannot be expected to grow up with the salutary dread and importance of such an assumed power, which ought to be uppermost in every Protestant mind; but the very Book of Scripture Extracts which is placed in their hands, furnishing proof of the existence and prevailing influence of such an authority, they cannot fail to imbibe high notions respecting it, and gradually must cease to regard it as a serious evil. Considering, therefore, that there is nothing in the nature of the System itself which in the same degree tends, by an unseen but never-failing influence, to inculcate any great Protestant principle, or to encourage the growth of a Protestant turn of mind, it is but too certain that the effect of the measure will be covertly to infuse an indifference respecting the grounds of the Protestant Faith and to prepare the way for the introduction, and too favorable reception, of tenets the most opposed to it.

Fifthly.—Because, according to the acknowledged practice of this System, not only the reading of the Scriptures, but Prayer itself, is regarded as one of the religious exercises which must be confined to those times which are set apart for religious instruction; and it must operate most injuriously upon the minds of the young, thus to hold out prayer as a duty of so little importance, that it may innocently be omitted at all times, excepting on those comparatively rare occasions when the practice of it is not prohibited by the School Regulations.

Sixthly.—Because the expedients by which it is proposed to compensate for the restrictions imposed upon the free use of the Scriptures, and upon United Prayer, are altogether insufficient to accomplish that end, or to confer such opportunities of religious instruction as all conscientious Parents must be anxious to secure to their children; the attendance of a Clergyman upon some given day of the week, or oftener, at every School, being, under the

present circumstances of this Colony, known to be impossible ; while the Parents of very great numbers of those for whose benefit these Schools are designed, far from being disposed, or qualified, to communicate to their children that Scriptural instruction which the Schoolmaster is prohibited from imparting, are themselves so ignorant and depraved, that the most favorable expectation can only be, that they may forbear doing positive injury to the principles and morals of their offspring.

Seventhly.—Because, if it were even possible to ensure the attendance of a Clergyman, or suitable religious instructor, upon an appointed day, this would not avail generally to give religion its due hold and influence upon the mind, or to repair the evil occasioned by the neglect, upon all other days, of any earnest reference to the subject. The Petitioner, having been himself much engaged in the conduct of Education, is able, from personal experience, to testify that the acquisition of religious knowledge, and the excitement of religious impressions, depend not so much upon the appropriation of a set number of hours to discuss the doctrines and duties of religion, as upon their daily and hourly enforcement in the course of every lesson, as occasions present themselves, of which a wise teacher, left to his own discretion, well knows how to avail himself ; but which, unless seized at the moment, must be lost for ever : and your Petitioner is persuaded that the artificial substitution of a day for inculcating religion, instead of its being made always the subject of devout observation, will not accomplish the object proposed any more than in nature occasional irrigation could compensate for the failure of the rain and dew of Heaven. Independently of which it is proved by the evidence of one of the Commissioners of Irish Education, before a Committee of the House of Commons in 1834, that the Schools are not generally conducted *bona fide* according to the principles laid down down by the Board ; and that the setting apart of one day in the week is not considered a matter of much consequence by either party.

Eighthly.—Because Your Petitioner does not admit that the Parochial and Orphan Schools, now subsisting in connexion with the Church of England, have been, generally speaking, of little value or importance ; there being in his possession evidence to show that in this and other Towns, as well as in the Country

Districts, a very considerable number of the most honest, industrious, and useful members of Society, have received the whole, or the greater part, of their education in those institutions. And Your Petitioner, being satisfied by his own careful enquiries and observations that, notwithstanding the difficulties against which the Parochial Schools upon the English National system have had to struggle, it is to their influence, as places of Religious education, that the greater portion of the decency and respectability which prevail among persons in the middle and humbler classes of life, who have been brought up in this Colony, is attributable, is anxious that Your Excellency, and Honourable Council, should not be induced to sacrifice these Schools for the Establishment of others; which, though of greater pretensions, may probably not prove of greater usefulness.

Ninthly.—Because, the Despatch of the Right Honourable Lord Glenelg, far from requiring or enforcing the adoption of the new Irish system of Education in this Colony, suggests and recommends a system which deviates from it in many very important particulars; especially in proposing for adoption, the far preferable basis of placing the whole of the New Testament, at least, in the hands of the children; of employing in the Scripture extracts the authorised Church of England version; and of combining with the plan the establishment of Sunday Schools; affording opportunities of further religious instruction than can usually be given in any Daily Schools for general Education.

Tenthly.—Because, although the present application of funds to the establishment of Parochial Schools upon the Irish System be represented as no more than an experiment, it is obvious that, in the nature of things, the success of such an experiment, or even its probable result, cannot be ascertained until after the lapse of a considerable number of years, that the experience of the short interval during which it has been in operation in Ireland, to say nothing of admitted deviations from the professed plan, cannot supply proper *data* for deciding the question; and that if, after a sufficient period of trial, the system should be proved to be attended with those pernicious effects which are anticipated from it by Your Petitioner, and those who agree with him in sentiment, it will then be too late for Your Honourable Council to abandon the experiment, with any hope that the evils which it has introduced and fostered, can be made to cease at the same with it.

For the above and other weighty reasons, Your Petitioner is most desirous that your Honourable Council should not lend the sanction of your authority to an undertaking which, however excellent in intention, must be most injurious in its effects; which, assuming to be most strictly impartial, demands nevertheless a most momentous sacrifice from the one party, while no corresponding interference is admitted with the principles of the other; which employs a Board, the majority of whose Members are Protestants, as the instrument for exercising over the Holy Scriptures a jurisdiction, to which the Protestant rule is utterly opposed; which would introduce a system of instruction, under which the leading truths of Christianity must ordinarily be prohibited subjects; and its practical duties, for which those truths alone afford sufficient support, must in consequence be very imperfectly inculcated.

Your Petitioner would also respectfully represent to your Honourable Council, that no favorable inference can be drawn from the number of Protestants, lay or clerical, who have in Ireland applied for the establishment of Schools under the Commissioners; such being but the natural consequence of the determination of Parliament not to grant aid for the purposes of general education, upon any other terms than those of adhesion to the system established by the Board; and multitudes, in despair of obtaining in any other way the means of instruction for their children, have been, by that consideration, induced to connect themselves with a system which, in their hearts and consciences, they do not approve. Your Petitioner, upon the fullest consideration, is satisfied that the direct tendency and necessary effect of that system, wheresoever introduced, must be to consolidate a power, whose aim and object will be to dash the Bible out of the hands of the people, and to place it again under lock and key.

Your Petitioner therefore, while he acquits himself to his own conscience, by resorting to this mode of representing to Your Excellency and Honourable Council those objections which, if it had been in his power, he would have urged in his place in Council, or personally before it, does humbly and with unfeigned respect,—but at the same time most earnestly, and as in the sight of God,—implore, beseech, and adjure Your Excellency and Honourable Council, not to undertake the responsibility of sanctioning a mea-

sure so fraught with danger, and, as he is conscientiously persuaded, even with certain destruction to the prevalence and salutary influence of the Reformed Religion. Your Petitioner is conscious that in these sentiments he is joined and supported by the great bulk of the serious and reflecting population of the Colony; and, on their behalf, he prays Your Excellency and Honourable Council accordingly, not to promote a system of general instruction which in their opinion, is open to so many serious objections; while its introduction cannot even be justified upon the ground of the relative numbers of the different Communions in New South Wales.

And Your Petitioner as in duty bound will ever pray.

WILLIAM G. AUSTRALIA.

Sydney, 25 July, 1836.

APPENDIX, No. VII.

To His Excellency Major-General Sir Richard Bourke, K.C.B., Governor of New South Wales and its Dependencies, and the Honourable the Legislative Council, in Council assembled, this respectful Memorial of the Lay Members of the Committee of St. Mary's Church, Sydney, in name of the Roman Catholics of New South Wales,

RESPECTFULLY SHEWETH,

THAT the Members of the Roman Catholic Church in this Colony and Penal Settlements of New South Wales with its Dependencies, taking the last Census as a test, comprise the proportion of one third to the entire population.

That this Roman Roman Catholic portion of the population consists either of free subjects contributing their proportionate share to the support of the Revenue, and consequently entitled to equal benefits of all kinds derived from that Revenue with their Protestant fellow Colonists, or of prisoners of the Crown, equally demanding clerical aid for their moral reformation from the Government with their Protestant fellow prisoners.

That until the period of your Excellency's Government the Catholic population of this Colony endured much privation and consequent degradation before God and humiliation before man, from their being destitute of a sufficient number of Religious Pastors and Instructors, with places of worship, and of a sufficient number of Teachers with Schools for the Children of their Communion, from all which much and manifest evil has resulted.

That the Roman Catholics of New South Wales feel it but their duty, whilst it is their pleasure, to acknowledge, and they do acknowledge with heartfelt gratitude, that under the paternal Government of your Excellency, these their moral and religious wants have not been neglected, nor their calls for assistance disregarded.

Catholic Schools have increased in number. Assistance towards the erection of places of worship has been afforded, and we are now made happy with the intelligence that a Bishop of our Church, of whose personal character, piety, zeal, and attainments we hear the highest praises, may be hourly expected to preside over and regulate the affairs of our Church, and to provide for its necessities in this Colony, and that he is accompanied by a number of Clergymen, not adequate certainly to the demands of the Colony, but who will yet contribute very much to relieve our hitherto bereaved condition.

That whilst we are prepared to hail and congratulate the arrival of our Right Reverend Prelate and his Reverend Co-operators as a most welcome visitation, we cannot withhold from your Excellency and the Honourable the Legislative Council, the respectful expressions of our regret to find that after having been recognized in his high station by His Majesty's Government, our Right Reverend Prelate should yet come out to this Diocese, unprovided with temporal means at all adequate to the dignity of his station, or to the efficient fulfilment of its duties.

That beyond the ordinary expenditure, to meet which 150*l.* per annum is utterly inadequate, our Right Reverend Prelate will have to provide himself a genteel residence, suitable episcopal paraphernalia, travelling expenses, a library, stationery, a secretary or clerk, all which, with other et ceteras, are indispensable to his efficiency as the head of his department.

That your Memorialists respectfully hope it is not the intention of Government to leave the head of a department, one enjoying its sanction, one whose object will be to second its best efforts towards the good order and amelioration of Society, and one destined to wield much of that influence which is most essential towards the reformation of this Penal Settlement, and the moral well-being of this Colony, without means adequate to the fulfilment of his high functions.

And your Memorialists are not aware that a Government lives and is efficient, but in its officers; that it fails in their deficiencies, and is degraded in their degradation.

From all which your Memorialists conclude that it was not part

of the beneficial plan of religious aid to the Roman Catholic Community, which led to the sanction of a Catholic Bishop for New South Wales by the Home Government, to leave our Reverend Prelate unprovided after his appointment, but rather to refer to the local Government, as most competent to judge what salary may be requisite and indispensable to his station.

And your Memorialists in the name of their Roman Catholic Brethren respectfully solicit and pray that your Excellency and the Honourable Legislative Council would be pleased to take into consideration the expediency and justice of providing the Right Reverend Dr. Polding with such a salary as may be deemed adequate to the respectability of his station, and the due fulfilment of its functions.

EDUCATION.

*To His Excellency the Governor, and the Honourable
the Legislative Council of New South Wales.*

The Petition of the Undersigned Inhabitants of the Colony,

RESPECTFULLY SHEWETH,

That Your Petitioners are most anxious for the establishment of a System of General Education in this Colony, which may be effectual in inculcating upon the rising generation, sound principles of Religion and Morality, together with such useful knowledge as will best qualify them to discharge the duties of life satisfactorily to themselves, and with advantage to the community.

That Your Petitioners have observed with extreme gratification, that the attention of His Majesty's Government has been particularly directed to this most important subject, and Your Petitioners are firmly impressed with the belief, that the wise and benevolent principle of allowing to each of the three leading branches of the Christian Faith, a sum from the Public Revenue, for the purposes of Education, proportionate to their numbers, is of all others the best

adapted to the circumstances of this Colony, and to the condition of its inhabitants.

That Your Petitioners recognise the same benevolent disposition in the recommendation to make an experiment of the Irish System of National Education ; but they are of opinion, that that recommendation has proceeded from mistaken views as to the state of society in this Colony.

That where the great majority of the population, as in Ireland, are Catholic, such a system may possibly be productive of good ; but that in this Colony, where, on the contrary, the great majority of the inhabitants are Protestant, and which is in various respects so differently circumstanced, Your Petitioners conceive, that as a general measure, it is utterly inapplicable ; and they are apprehensive that an attempt to *force it upon the Colony*, will not only be productive of other most injurious consequences, but can tend neither to advance the cause of Religion nor Education.

Your Petitioners would further beg to submit, that it appears to them essential to the success of any General System of Education, that it should not clash with the Religious opinions and feelings, or even prejudices of the majority, and *Your Petitioners have reason to believe that by far the greater portion of the free Inhabitants of this Colony, are decidedly adverse to the introduction of the Irish National System* ; whereas the principle before adverted to, of granting to each of the three leading religious persuasions, an amount proportionate to their numbers, has in its favor, the advantage of almost universal concurrence and approbation.

Your Petitioners would in conclusion, with great deference, bring under the consideration of Your Excellency and Your Honorable Council, that of the seven Members of Council not holding office under Government, six have expressly declared in a Petition to Parliament, “ That the Legislative Council, as at present constituted, is inadequate to the exigencies of the Colony, and has no hold upon the Public confidence ;” and that at this very time a new Law must in all probability either have been enacted, or be under consideration for the Government of this Colony, placing the Local Legislature upon a more efficient and popular basis.

Under these circumstances, and for the reasons hereinbefore set forth, Your Petitioners most earnestly entreat Your Excellency and Your Honorable Council, to defer the passing of any Legislative measure upon a question of such vital importance to the present and

future well-being of this community, further than may be necessary to afford to each of the three leading religious persuasions, such an amount in aid of Public Education, as from their numbers they may respectively be entitled to.

And Your Petitioners, as in duty bound, will ever pray, &c.

Extracts from the Fourth Report of the Australian School Society at Sydney, 1839.

“ Your Committee have reason to hope that the fourth year of your Society’s existence will prove to have been an important era in its history. To show the grounds upon which this hope is founded, it is necessary that they should advert to the circumstances under which the Institution commenced its career, and which, by damping the ardour of its friends, and by deterring many from giving to it that open patronage and pecuniary *support* which they would otherwise have most cheerfully extended, operated to the serious counteraction of its success. In looking back to those circumstances at this distant day, your Committee trust they will not incur the imputation of invidious motives or party feelings. They are now matters of history, and may, it is presumed, be freely referred to, as explanatory of your Society’s proceedings.

The first steps towards the formation of a School Society, on the principles of the British and Foreign School Society in London, were taken in the year 1834; and it so happened that in the previous year the late Governor, Sir Richard Bourke, had submitted to the British Government his proposals for the establishment in the colony of a system of general education, framed after another and a very different model. Under these circumstances, it was natural that Sir Richard, when solicited to become the patron of the embryo Society, should decline the request, since his compliance might have been deemed a compromise of his own measure, at that time under the consideration of the Secretary of State. Nor was it perhaps unnatural that his Excellency should signify to the several Government Officers who had taken a part in the construction of the Society, that they were thereby frustrating his own arrangements. The Provisional

Committee were thus deprived of much powerful support which had been pledged to them, and their Society was placed under the marked discountenance of the head of the Colonial Government, and so made to appear in the eyes of the public as something very like an instrument of political hostility to Sir Richard Bourke's administration. It is scarcely necessary for your Committee to disavow, on the part of their predecessors, any feeling of the kind. They were not even aware, when they commenced their operations, that a system of general education had been at all thought of by the Government; nor was it until two years afterwards, at the session of 1836, that Sir Richard Bourke's despatch on the subject, addressed to Mr. Secretary Stanley, on the 30th September, 1833, was laid before the Legislative Council and the public. This accidental coincidence, and the decided stand taken by the Governor, and the consequent secession of several gentlemen of high rank and extensive influence, operated to the very serious injury of the infant society, and raised up a third and very novel class of objections to it. The two other classes are well known. * * * The third class of objections arose from the collision of the Society with the measures and declared wishes of the Colonial Government. And what with those who contended for creeds and catechisms, those who disapproved the use of the Bible as a school book, and those who adhered to the wishes of the ruling powers, the Society had so numerous a host of opponents to contend with, that nothing but its own inherent excellence, which won the approbation of every unbiassed observer, could have kept it from an early death.

Your Committee have thus fully adverted to these circumstances, in order to account for the small degree of support which your Society has heretofore received from the public. Happily, the third class of objections is now entirely removed. It can no longer be suspected that the Australian School Society is a political partisan. Its local patron is his Excellency the Governor himself; its patroness in the mother country is no less a personage than Her Most Gracious Majesty Queen Victoria. Under auspices so distinguished, your Committee indulge the most lively hopes of its increasing success. * * *

Your Committee, deeming it highly expedient that the Schools should be placed under teachers regularly trained in the Borough Road establishment, resolved in December last to request the Parent Committee to select for them a man and wife, both well qualified for the work; and on the 8th of that month, your Secretaries wrote to

the Honourable the Colonial Secretary, stating the intention, and respectfully soliciting a free passage for the Master and Mistress, in one of the Government Emigration Ships. By a singular coincidence his Excellency had just then received a despatch from the Right Honourable the Secretary of State, informing him that Mr. and Mrs. Hume, both of whom had been trained in the Borough Road School, were on their passage to the Colony, bearing the appointment of Master and Mistress of Government Schools. On learning this fact, your Committee lost no time in soliciting from his Excellency the loan of the services of Mr. and Mrs. Hume, until they should be required by the Government, with which his Excellency was pleased most graciously to comply.

Mr. Hume accordingly took charge of the Boys' School on Monday the 11th ultimo, and Mrs. Hume of the Girls' School on the same day. Having been so short a time engaged in their labours, your Committee are of course not prepared to report any important results from the new management. It is the opinion of Mr. Hume, that it will require at least three months to accustom the scholars to the Lancasterian tactics.

The numbers of children now in the Schools are very small, but your Committee have no doubt that when, by the skilful exertions of Mr. and Mrs. Hume, the merits of the system shall have been fairly developed, the Schools will have no lack of scholars.

* * * * *

APPENDIX, No. VIII.

*From the Right Reverend Dr. Polding, to His Excellency
Sir Richard Bourke, K. C. B.*

SYDNEY, *May 6, 1836.*

SIR,

In forwarding to the Colonial Office the estimate of the probable expenses of the department of the Roman Catholic Church and School Establishment for the year 1837, and also the supplementary to the estimate for the year 1836, I have the honour respectfully to submit to the consideration of your Excellency, and of the Honourable the Legislative Council, the justice and expediency of augmenting the present number of Roman Catholic Chaplains in this Colony and Penal Settlement. Before I state the reasons on which I ground this application, your Excellency will permit me to trace the measures that have been adopted within the last three years to provide the Catholic population of New South Wales with religious instruction.

In the year 1833, on two Chaplains, with the presiding Clergyman, devolved the duty of imparting religious instruction and of administering to the spiritual wants of one third of the entire population of the Colony, diffused throughout every part of this extensive territory.

By so small a number of Clergymen, not more than sufficient for Sydney alone, little could be done, except to keep from entire decay so much of the spirit and form of religion as had been preserved by the zealous labours of their predecessors, to run hastily from place to place, perhaps at great distances, to supply the most pressing

wants of their flock—to administer the rites of religion to the child, and to those in danger of death. In such a state of things even the individual efforts of a Clergyman must of necessity have been limited in their application and weakened in their power, the greater portion of his time being consumed, and his energies exhausted, in the act of passing from locality to locality. The efficiency of clerical labour is intimately connected with the continued residence of the Clergymen amongst his people; thus only can the pastor know the habits of the individuals of his flock—have frequent communication with them—become enabled to adapt his instructions, public and private, to their respective dispositions and circumstances.

In the course of the same year the urgent petition of the Catholic community for religious assistance was taken into consideration, and provision was kindly made by your Excellency and the Honourable Legislative Council for four additional Chaplains.

Towards the latter part of last year, the Bishop arrived with three Chaplains, and the result of the combined labours of the Catholic Clergy thus augmented in numbers tends to show in the effect the absolute necessity of a resident in order to secure an efficient Clergy.

During the last seven months two Clergymen and the Bishop* have devoted their labours permanently to the inhabitants of Sydney and its various establishments. The result has shown itself as well amongst the prison population as amongst the free, in the inmates of the Gaol, Prisoners' Barracks, the Hulks, and amongst the inhabitants of the town, by a marked and acknowledged improvement of morals, and in the case of by no means an inconsiderable number of persons hitherto regardless of religious duty, by a total reformation of conduct; and your Excellency will participate in the pleasure with which I state that this moral improvement amongst our people is, under the Divine Blessing, still steadily progressing.

Sydney being thus provided, there remain only four Chaplains for the whole of the interior of the Colony and the remote Penal Settlements.

Duty is performed at Paramatta by the Vicar General; but in consequence of our limited numbers, he is liable to be required to attend

* Since the month of October, each Sunday, Ecclesiastical Students have read prayers and instructions, selected by the Bishop, to the prisoners in the Carters' Barracks, at the Treadmill in the Gaol, and recently to those employed at the New Gaol.

other and distant Settlements, Clerical attendance is also provided for Liverpool, a position important on account of the Hospital.

A Chaplain is also established at Windsor, but as the field of his labours extends from Penrith and its vicinity, down to the mouth of the Hawkesbury, a distance of more than sixty miles, over a populous country, he cannot be considered as resident; each part of this extensive district can only be occasionally attended to, still a manifest improvement has taken place at Windsor and in its vicinity.

The same may be said of Maitland. The Chaplain stationed at Maitland has to extend the sphere of his duties to Newcastle, across the Hunter, up the whole of the William's River, and over Paterson's Plains on the one side, and on the other to the distant districts of the Upper Hunter, the Patricks, and the Liverpool Plains. The population of the Township of Maitland alone, of which a great portion is Catholic, according to a Census taken by a Police Magistrate in the commencement of the last year, amounted at that time to 2,000 souls, since it has been considerably increased. And there still remain Campbell Town, and Appin, the Cow-pastures, and the district of Illawarra, divided from the rest of the Colony by its precipitous range of mountains, chiefly Catholic, the vast district of Argyle, Bathurst, with all the settled country beyond the Blue Mountains, all the Penal Settlements unprovided with Roman Catholic Chaplains.

According to the Census of the Colony taken in 1833, the Catholic population amounted to 17,200, since that period 3,600 have been added to the number, by transportation, besides the increase by births, and by immigration. Of the Free Female Emigrants, about 550 are Catholics.

In the view of this statement, I beg most respectfully to express my confidence that Your Excellency will not fail to perceive the justice and expediency of augmenting for the Catholic Population of this Colony, and Penal Settlement, the number of Chaplains. Firstly. Inasmuch as a Clergy not permanently resident, but moving from place to place, cannot be adequately efficient; passing visits leave only passing impressions.

Secondly.—Without an increase in the number of our Clergy, a considerable portion of the Colony must still remain almost entirely destitute.

Thirdly.—The numerous prison population have no means of procuring religious assistance and instruction, except through the

provision of Government. The duty of making such provision for persons so circumstanced is evident; without it one of the great ends proposed to be gained by the system of transportation, viz. the reformation of the Criminal must be left to a great extent without the means of accomplishing it.

Fourthly.—An increase of the number of Clergy is most desirable for the sake of those free persons who arrive in the Colony for the purpose of settling in the interior, whose emigration to this Country is encouraged by Government, Labourers and Mechanics, with their families brought out at the expense of Government, in order, amongst other motives, to raise the morals of the people deprived of the rites and consolations of their religion, themselves and their children deprived of all pastoral care and guidance, a bereavement and disappointment more afflicting to them than any other that may be named; they are in imminent danger of falling into the vices which they find prevailing around them, and thus most lamentably frustrating the praiseworthy object proposed on their immigration.

Fifthly.—A greater number of Clergy is required for the sake of the rising generation; these, in the absence of nearer Guardians, have a claim to the protection of Government; without the aid of their Clergy, they must in very many instances grow up neglected, ignorant of their moral duties, and formed to criminal ways, guided by the depraved example of their neglected parents.

Sixthly.—I have great reasons to confide, that the labours of a resident Clergy amongst the Catholic population, will be followed by a considerable diminution of public crime, and consequently by a proportionate diminution in the expense of convicting and punishing crime. Out of the number of public criminals of the Catholic Religion executed during the last four years, it has been remarked, not one had seen a Clergyman so as to receive the rites of his Church in this Country, until after he was apprehended and lodged in Goal; the remark may be extended to the 450 Catholics at Norfolk Island; scarcely any amongst them are to be found who had attended even once to their religious duties, from the period of their transportation to the period of their re-conviction, and all with an uniformity which cannot be deemed the chance of coincidence, attributed their continuance in the career of guilt principally to the absence of Clerical care, guidance, and support.

On these grounds it is most respectfully submitted to your Excellency, that six additional Catholic Chaplains are required to

render the Catholic a permanently resident and efficient Clergy, besides the one to be stationed at Norfolk Island. Of this number I propose one to be stationed in a central part of the County Camden, one in the Illawarra, one in Argyle, one at Bathurst, one additional Chaplain in the District of Windsor and of the Hawkesbury, and an additional one in the District of the Hunter, to be stationed at Newcastle or at Patrick's Plains. Even after this arrangement the settlements of Port Macquarie, and of Moreton Bay, can only receive occasionally spiritual assistance from Sydney

Having as I hope shown most satisfactorily the urgency of the case, and that this further addition to the number of Catholic Chaplains is not greater than is demanded by the pressing wants of the Colony, my confidence in the successful result of this application is the more firm, being supported by the late Right Honourable Secretary of State for the Colonies, Lord Stanley, as to the dispositions of your Excellency, and of the Honorable the Legislative Council, to provide for any increase of the number of Clergy for whom provision was voted by your Excellency and the Honorable the Legislative Council.* Lord Stanley states it to be his opinion "*that an addition of four Chaplains was not more than was required by the urgency of the case,*" and in a letter to Edward Blount Esq. † a copy of which was transmitted from Downing Street to the Right Rev. Bishop Bramston, by the direction of Lord Stanley, and is now in my hands, having stated the opinion above quoted, his Lordship continues, "And should the demand increase, I am satisfied that the Legislative Council of New South Wales will be happy to make such further provision as may be in their power, consistently with the other claims upon the Revenue, which it may be necessary for them to take into consideration."

With great respect,

I have the honour to be,

Sir,

Your most obedient Humble Servant,

J. B. POLDING.

* 1833.

† Dated 22d January 1834.

APPENDIX, No. IX.

RETURN OF SYDNEY COLLEGE FOR THE YEAR 1838.

Name of Parish.	Names of Professors and Masters.	Salaries & Allowance of each.	No of Schol-ars.	In what manner supported.	Expense incurred in 1838.	Remarks.
		<i>£ s. d.</i>			<i>£ s.</i>	
St. James	W. T. Cape	346 17 6	140	By Fees for	1336 19	Containing
	T. Munny	155 0 0		Tuition.		merely
	W. Wools	170 0 0		P. scholar 7	£	quotations
	JM O'Brien	125 0 0		unp. do. 14		from Re-
				do. 12		ports of
						Constitu-
						tion and
						course of
						instruction

STATE OF SYDNEY COLLEGE, 1839.

FIRST DIVISION.

Studies.	Classes.	No. of Scholars in each.	The Works read, &c. by each Class.
Greek	1st	8	Homer, Xenophon, and the Greek Testament, every Monday, besides for several weeks at the beginning of each half year, Parsing, Idioms from Virgil, and Prosody, being duly extracted.
	2nd	9	Greek Testament and the Valpy's Dialectus, continued practice in Grammar and Reading.
Latin	1st	4	Horace, Cicero, and Sallust, Verses from Bland and Exercises from Ellis, Scanning, History, &c.
	2nd	12	Virgil and Sallust, Verses and Exercises, double translations from Cæsar, Grammar, &c.
Composition	1	21	Themes under the heads of definition, cause, antiquity, novelty, universality, locality, Advantages of Ethical and Moral Subjects, sometimes Letters or Essays, Translations, and Transpositions from Poetry.
Histories, Ancient and Modern	1	26	From Taylor's edition of Goldsmith's Histories, with questions and explanations. Our Elocution Lessons are taken from Enfield, Barker's Reader, and some of my own selections, besides reading from the Bible on Monday and Saturday.
French	1	9	Gil Blas, Numa, Telemaque, and
	2	11	Recueil Choisi, besides Exercises and Conversation.
Arithmetic ..	1	18	Decimals and Fractions, beside Book-keeping.
Algebra	1	18	Quadratic Equations from Bryoqi and Bonnycastle.
Geometry ..	1	11	Six Books of Euclid, Logarithms and Trigonometry.
	2	11	Four Books of ditto.
Globes	1	5	Problems throughout both Globes, besides Physical and Mathematical Geography.
	2	28	Terrestrial Globe and Maps.

I consider the whole of these youths are conversant with their studies; it is, indeed, my maxim never to promote any one until he

be competent to such an advance. The tickets, when filled up, declare the result of our Monthly Examinations. 270 scholars have joined the Institution since January, 1834; upwards of 60 are in situations; 5 are at the British Universities, and 140 now form the classes.—Removals to business are far too premature in this Colony; the youth suffer in consequence. Institutions soon become stationary.

March 6th, 1839.

WM. TIM CAPE.

SECOND DIVISION.

Studies.	Classes.	No. of Scholars in each.	The Books, &c. used in each Class.
Latin	1	9	Ovid's Epistles, Cæsar, and Exercises upon the latter.
	2	19	Cæsar, with Exercises and Delectus.
	3	14	Latin Accidence.
History . . .	1	20	Goldsmith's England, which, with Murray's Readers and Enfield's Speakers, compose the Elocution lessons, besides Scripture Reading on Monday and Saturday.
	2	31	
Eng. Grammar	1	31	Syntax and Notes from Murray's Grammar, with Parsing from Exercises.
	2	33	Verbs and Etymological Parsing.
	3	16	Pronouns and the Elements, &c.
Composition	1	26	Upon the same plan as the First Division, but with <i>previous</i> explanations and directions from the teacher, besides regular instructions on subjects of general knowledge.
	2	32	
Orthography or Dictation. .	1	40	Passages dictated from Readers.
	2	32	Ditto.
Algebra	1	12	Simple Equations.
	2	16	Subtraction.
Arithmetic . .	1	33	Practice and Interest.
	2	38	Reduction and Fractions.
	3	34	First Four Rules.
Geometry and Mensuration	1	12	As far as the end of Euclid's 2nd Book, besides various Problems in Mensuration.
	2	22	20th of 1st Book of Ditto, ditto.
	3	30	Definitions and Three Problems.
Geography . .	1	32	Are commencing Globes, having become proficient in the Maps.
	2	34	Questions on the various Maps.
	3	38	The definitions and Outlines of Geography.

It is considered that three-fourths in each class will be a fair average of the competency of the scholars; a few, indeed, are so conversant with their duties as to join some of First Division Classes in some studies.

APPENDIX, No. X.

EXTRACT FROM A DESPATCH

ON THE SUBJECT OF

THE CLERGY AND SCHOOL ESTABLISHMENTS

OF

NEW SOUTH WALES.

*Extract from His Excellency Sir Richard Bourke's Despatch,
No. 76, of 30th September 1833, to the Right Honorable
E. G. Stanley, Secretary of State for the Colonies.*

“ SIR,

“ Having lately received the Order of the King in Council for dissolving the Church and School Corporation in New South Wales, unaccompanied by any intimation of the views of His Majesty's Government as to the future maintenance and regulation of Churches and Schools within the Colony, I deem it my duty to submit for your consideration such observations upon these important subjects, as my knowledge of the state of the country enables me to offer, and to suggest such arrangements as will, in my opinion, meet with the favor and support of the great majority of the Colonists, and thereby promote with the best assurance of success, the religious instruction and general education of this people.

“ To enable you, Sir, to ascertain more clearly the propriety of the measures I shall have the the honor to propose, I would observe, that

the inhabitants of this Colony are of many different religious persuasions, the followers of the Church of England being the most numerous ; but there are also large bodies of Roman Catholics, and Presbyterians of the Church of Scotland, besides Protestant Dissenters of many different denominations having separate places of worship. Of the Convicts who have arrived here for the last seven years, about one-third are Irish and Catholic, and if the families of these persons, arriving from Ireland in considerable numbers, are taken into account, it may be stated with some probability of accuracy, that about one-fifth of the whole population of the Colony is Catholic. The members of the Church of Scotland form a smaller proportion ; but are amongst the most respectable of the inhabitants, and are to be found, with fewer exceptions, in the class of free emigrants. For administering the offices of religion to these three principal denominations of Christians, there are, of the Church of England, an Archdeacon, fifteen Chaplains, and four Catechists : of the Church of Scotland, four paid Ministers ; and of the Romish Church, there are a Vicar General and two Priests at present receiving stipends from Government ; but further sums have been voted by the Council for the support of four additional Roman Catholic Chaplains, in the next year. The Clergy of the Church of England are supported chiefly by payments from the Treasury, and to a small amount, by the rent and sale of lands formerly granted to the Church and School Corporation. The charge for the Church of England next year, including that for minor Church officers and contingencies of all sorts, is estimated at 11,542*l.* 10*s.* 0*d.* The whole charge on the Public Treasury for the Church of Scotland for the same period, is 600*l.*, and for Roman Catholic Chaplains and Chapels, 1,500*l.* The Protestant Dissenters receive no support from Government beyond some small grants of land made to some of them as sites upon which to erect their places of worship.

“ With respect to places of worship, it may be convenient to observe here, that the Church of England possesses at this time, in Sydney and within forty miles of it, seven stone or brick Churches of moderate size but respectable appearance, besides two others of the same description in more remote parts of the Colony, and several less permanent buildings in various places. The expense of erecting these houses of worship, I cannot immediately ascertain ; but it has been considerable, and has, as I believe, been wholly defrayed by public funds. The Church of Scotland possesses one Church of respectable exterior in Sydney, and two or three temporary buildings in the coun-

try districts. The Scots Church in Sydney was built by subscription, aided by a loan from this Government, amounting to 520*l.*, for which a mortgage has been taken of the premises ; but no part of the money has yet been repaid. The Church of Scotland has received no other aid for buildings that I can discover. The Roman Catholics possess one large and handsome Church in Sydney, not yet completed. In aid of its construction, donations, amounting in all to about 1,200*l.*, have been at different times granted by this Government.

“ The sum of 400*l.* (included in that of 1,500*l.* before mentioned) has been appropriated by the Council to be paid in the next year, in aid of a similar sum to be raised by private subscriptions for erecting Roman Catholic Chapels at Maitland and Campbell Town. A Chapel was begun at the latter place as well as at Parramatta some years ago ; but neither have been completed from want of funds.

“ The Chaplains of the Church of England are provided with Glebes of 40 acres each, or with a money allowance in lieu, and with houses or lodging money. No advantage of this kind, obtained at the public expense, is possessed by the Clergy of the Established Church of Scotland, or by the Roman Catholics, if I except a grant of 40 acres for the use of the Minister of the Scots Church at Bathurst.

“ A distribution of support from the Government, of so unequal an amount as that which I have just described, cannot be supposed to be generally acceptable to the Colonists who provide the funds from which this distribution is made. Accordingly, the magnitude of the sums annually granted for the support of the Church of England in New South Wales, is very generally complained of, and a petition to the Governor and Legislative Council has been lately prepared at a public meeting, and very numerously signed, praying for a reduction of this expenditure. If the complaint be well founded, as I confess I consider it to be, the recent dissolution of the Church Corporation affords an opportunity for placing upon an equitable footing the support which the principal Christian Churches in the Colony, may, for the present, claim from the public purse. I would, therefore, earnestly recommend to His Majesty's Government to take the whole case into their early consideration, and to adopt such arrangements as may be expected to give general satisfaction to the Colonists. I would observe that, in a new country, to which persons of all religious persuasions are invited to resort, it will be impossible to establish a dominant and endowed Church without much hostility, and great improbability of its becoming permanent. The inclination of these

Colonists, which keeps pace with the spirit of the age, is decidedly adverse to such an institution; and I fear the interests of religion would be prejudiced by its establishment. If, on the contrary, support were given, as required, to every one of the three grand divisions of Christians indifferently, and the management of the temporalities of their Churches left to themselves, I conceive that the Public Treasury might in time be relieved of a considerable charge; and, what is of much greater importance, the people would become more attached to their respective Churches, and be more willing to listen to and obey the voice of their several Pastors.

“It may be expected that in addressing you, Sir, on this occasion, I should submit some specific arrangements for your consideration. I cannot without much diffidence, proceed to discharge this duty; but, as I have reason to believe that the outline which follows is in unison with the sentiments of many of the most intelligent of the Colonists, I have the less hesitation in laying it before you.

“I would propose, that wherever a moderate Congregation can be collected throughout the Colony, and that a subscription shall have been entered into for building a Place of Worship and Minister's dwelling, amounting to a sum not less than 300*l.*, upon application an equal sum shall be issued from the Colonial Treasury in aid of the undertaking; and that the buildings, when completed, and the grounds upon which they stand, whether provided by the subscribers, or granted by the Crown, shall be vested in Trustees elected by the Congregation. These Trustees shall have power to dispose of the seats or pews (excepting one fourth, which shall be reserved as free sittings) and out of the rents, or by means of voluntary subscriptions, the Trustees shall provide for the maintenance of Church Officers, the repairs of the Church, Minister's Dwelling, Church-yard, Burial-ground and Appurtenances, and the contingent expenses connected with the celebration of Divine Worship. The buildings thus erected will be, at no after period, a charge upon the Public Revenue. A Chaplain of the Creed of the Congregation shall then be appointed by the Crown in the manner now practised, and his stipend shall be issued by the Governor at the following rate:—If in the district where the Church or Chapel to which he shall be appointed is situated, there be a resident population of one hundred adults, who shall subscribe a Declaration setting forth their desire to attend such Place of Worship, the Chaplain shall receive from the Treasury one hundred pounds a-year; if there be two hundred adults, one hundred and

fifty pounds ; and, if five hundred adults, then two hundred pounds ; which is proposed as the maximum salary to be paid, by the Government, to a Chaplain of whatever persuasion.

“ In this way it is imagined that the erection of places of Public Worship may be obtained wherever a competent Congregation can be collected, whilst there will be secured to the officiating Clergyman such a moderate stipend as is sufficient for his support, but will not render him independent of his own exertions, or the respect of the Congregation. These Chaplains should be empowered to perform the ceremonies of Marriage, Baptism, and Burial, in their several Churches, for moderate fees, and should be secured in the receipt of their stipends unless removed from their Chaplaincies for misconduct. The whole of this arrangement, with such further details as shall seem necessary, will require the authority of an Act of the Governor and Council to put it into operation.

“ The foregoing system may be applied to the existing Churches of the Establishment, by vesting them and the Ministers’ Houses and Glebes in Trustees for the purposes before-mentioned ; but the present incumbents should remain with the salaries and advantages they now enjoy, so far as these emoluments have been secured to them by previous engagement with the Government.

“ For the better discipline of the Chaplains of the Church of England, for obtaining the necessary celebration of the rites of ordination and confirmation, and for maintaining the connexion of this Church with the Metropolitan, I would suggest that the Archdeacon of New South Wales be made a suffragan to the Archbishop of Canterbury, or Bishop of London. The stipend of the present Archdeacon is more than sufficient for the proper discharge of this office, and that of his successor might be reduced considerably. The inconvenience attending the dependence of this Church on the authority of a Bishop placed at the distance of Calcutta from Sydney is too obvious to require much proof.

* * * * *

“ The establishment in the Colony of a Presbytery of the Church of Scotland, which I had the honor to recommend in my Despatch of the 8th July last, No. 56, will secure the proper discipline of that Church ; and the recent appointment of a Vicar General, with whose discretion, character, and morals, I have the greatest reason to be satisfied, will, I hope, effect what is required in the Roman Catholic Church. I am inclined, however, to think that the salary of 2000, a

year is too low for the office, and that it might be advantageously raised to 400*l.* to enable the Vicar General to visit frequently the Chapels in the interior.

“ In the foregoing outline I have limited the support of the Government to the three principal Christian Congregations in the Colony.— This limitation may be considered an objection to the plan, as it may be urged, that in granting assistance systematically to more than one Church, a claim is given for assistance upon the same principle to every Congregation of Dissenters and of Jews. This, however, is an objection to the theory and is not likely to interfere with the practical benefits of the plan. If it should be thought proper at any future period to extend assistance to other Congregations whose members may seem to require it there will be nothing in the present arrangement to prevent it ; or if it shall be deemed more advisable, the proposed system may be established by the local law as it affects the Church of England only, leaving it to the discretion of the Governor and Council to extend a similar provision to such other Congregations as shall require it. At this early period of the Colony’s existence, it is, I think, necessary that the Government should grant pecuniary assistance for the establishment of Religious Institutions, and take upon itself the nomination of the Ministers, or it might happen that the ordinances of Christianity would become altogether neglected, or its tenets perverted by incompetent teachers.

“ I cannot conclude this subject without expressing a hope, amounting to some degree of confidence, that in laying the foundation of the Christian religion in this young and rising Colony, by equal encouragement held out to its professors in their several churches, the people of these persuasions will be united together in one bond of peace, and taught to look up to the Government as their common protector and friend, and that thus there will be secured to the State good subjects, and to society good men.

“ I shall now beg leave to lay before you a brief account of the Schools which have been lately under the superintendance of the Church and School Corporation. The principal of these are the Male and Female Orphan Schools, at the former of which 133 boys are now maintained and educated, at an expense estimated for the year 1834 at 1,300*l.* ; and, at the latter, 174 girls, at an estimated expense of 1,500*l.* exclusive of supplies from the land set apart for the use of these Schools. The buildings of the Female School are handsome and commodious, and those for the boys are sufficient for

the purpose. In both of these Schools the children are brought up exclusively in the doctrines of the Church of England: As they are received at a very early age, and those who are not orphans in the strict meaning of the term, are, for the most part, deserted or neglected by their parents, it is proper that they should be so brought up. —There is in Parramatta also a considerable Boarding School, called the King's School, at the head of which is a Clergyman of the Church of England, with a salary of 100*l.* a-year only, but who has been promised the occupation of a house, to be built at the public expense, to contain from 60 to 80 boarders and dayscholars. The house not being yet built, two are rented in the village, by Government, at 80*l.* per annum, in which the master receives at present 54 boarders and 15 day scholars; the former at the rate of 28*l.*, the latter at from 6*l.* to 10*l.* a-year. This arrangement, which originated, I believe, with the late Archdeacon, is an expensive one, and the wealthier part of the community will be the greatest gainers by it. The three Schools thus described, now are, and will in all probability continue to be, exclusively for the Church of England; they may be supported, and the Orphan Schools extended, by means of the income which will, at no great distance of the time, be derived from the lands granted under Seal to the Church and School Corporation; and which, on its dissolution, became, by the terms of the Charter, vested in the Crown, to be disposed of by His Majesty, His Heirs and Successors, "in such manner as shall appear most conducive to the maintenance and promotion of religion, and the education of youth in the said Colony." Under these terms the income of the lands may be applied to the support of any of the Churches or Schools referred to in this Despatch.

"The Primary Schools established by the Corporation, which are 35 in number, situated in various parts of the Colony, attended, upon an average, by 1,248 Children of both sexes are charged in the Estimates for 1834, at 2,756*l.* These are superintended by the Chaplains, and in all of them the Catechism of the Church of England is taught; and, although children of other persuasions may, and do sometimes attend these Schools, they are necessarily considered as belonging to the Church of England. Thus the charge for all the Schools of this description for the year 1834, is taken at 5,736*l.*, to which should be added a vote of the Legislative Council, of 2,300*l.* for the Site and Buildings for the King's School at Parramatta. Nothing has been granted to any Primary School connected with the Church of Scotland, but a loan of 2,500*l.* has lately been made by the Government, and

secured by mortgage, for aiding the erection of the Scots College. The sum of 800*l.* has been voted for Roman Catholic Schools for the year 1834.

“ You may thus perceive, Sir, the great disproportion which exists in the support given by the State to Schools formed for the use of different denominations of Christians in the Colony ; a disproportion not based on the relative numbers of each, but guided, it would seem, by the same principles which have regulated the support afforded to the different Churches. It is a subject of very general complaint, I am inclined to think, that Schools for the general Education of the Colonial youth, supported by the Government, and regulated after the manner of the Irish Schools, which since the year 1831, receive aid from the Public Funds, would be well suited to the circumstances of this Country. I have not the Parliamentary papers to refer to, and cannot give those Schools their proper designation, but I allude to those in which Christians of all Creeds are received, where approved extracts from Scripture are read, but no Religious Instruction is given by the Master and Mistress, such being imparted on one day in the week by the Ministers of the different Religions attending at the School, to instruct their respective flocks. I am certain that the Colonists would be well pleased to find their funds liberally pledged to the support of Schools of this description. It would be necessary, however, that Government took the lead in their Institution, fixing the places from time to time where they should be established as population increased, erecting the School Houses, and appointing well qualified Masters and Mistresses to be brought from England, if need required. The Salaries of such Persons should be liberal, not less than from 100*l.* to 150*l.* per annum, Whatever weekly payments were obtained from the Parents of the Children who attend these Schools, should be applied to the repair of the School House, and purchase of School requisites, under the care of a Local Committee. In like manner, Infant Schools should be established in the Towns and other populous places. I may, without fear of contradiction, assert, that in no part of the world is the General Education of the People a more sacred and necessary duty of the Government, than in New South Wales. The reasons are too obvious to require that I should state them. The proposed arrangement will, like that for the Churches require a Local Law.

“ With respect to the thirty-five Primary or Parish Schools as they are called, established by the Church and School Corporation, I would

observe, that they are of no great importance or value; and I propose, that in proportion as Schools for General Education are established in the manner I have described, the support of Government should be withdrawn from the Primary Schools, leaving the Buildings and Furniture to any of the Congregations of the Church of England that might choose to maintain the Schools at their own expense."

APPENDIX, No. XI.

From the Right Honourable Lord Viscount Glenelg, to His Excellency, Sir Richard Bourke, K. C. B.

“DOWNING STREET, NOVEMBER, 30, 1835.

“SIR,

“The successive changes which have taken place in His Majesty’s Government since the receipt of your Despatch of the 30th September, 1833, No. 76, and the importance of the subject to which it refers, have occasioned a delay in answering it which, I much regret, but which has been in great measure unavoidable.

“Your Despatch had, however, received the serious attention of my predecessors, and since my accession to the Office which I have the honor to hold, I have bestowed much consideration on its contents. I have also had the advantage of frequent communications with Mr. Archdeacon Broughton, on the Ecclesiastical and Scholastic Establishments in New South Wales, and I have referred to the various communications on the same topic, which have taken place from time to time between the Local Authorities and my predecessors in this department.

“His Majesty’s Government are deeply sensible of the importance of the subject thus brought under their consideration. They fully concur with you in the opinion that in no part of the world is the general Education of the people a more sacred and necessary duty of the Government, than in New South Wales. With a view not only to higher interests, but also to the good order and social improve-

ment of the Colony, too great a value can scarcely be set upon the promotion by all due means, of those habits and principles which tend so eminently to elevate the human character and to oppose the firmest obstacle to crime and immorality. The only question is, that of the most effectual mode of attaining this end, regard being had to the condition of the Colony and the sentiments of the inhabitants for whose benefit, and at whose expense, the instruction is to be provided.

“With reference to this question, I have much pleasure in offering to you, on their part and my own, the acknowledgment of His Majesty’s Government for the full and clear statement which you have transmitted to them of the existing means of Religious Instruction and Education in connection with the wants and circumstances of the Colony, and also for the suggestions with which you have followed up that statement. To these suggestions His Majesty’s Government, bearing in mind your local experience, and influenced by the general confidence which they place in your judgment, are disposed to attach great importance.

“A general principle to which I am anxious to adhere on this, as on other matters affecting the internal interests of the Colony, is, that the details of the measures to be adopted should be left to the decision of that body to which, by the existing constitution, legislative powers have been entrusted, and which must be supposed to be best informed as to the wants of the population, and the most efficient and satisfactory means of supplying them. I am disposed, therefore, to commit to the Governor and the Legislative Council, the task of suggesting and enacting such laws and regulations for the distribution and appropriation of the funds applicable to the general purpose of Religion and Education, as they consider best adapted to the exigencies of the Colony. I feel it, however, a duty to offer some observations on the plan which you have submitted for the consideration of His Majesty’s Government.

“In the general principle upon which that plan is founded as applicable to New South Wales, His Majesty’s Government entirely concur. Attached as I am, in common with the other Members of the Government, to the Church of England, and believing it, when duly administered, to be a powerful instrument in the diffusion of sound religious instruction, I am desirous that every encouragement should be given to its extension to New South Wales, consistently with the just claims of that large portion of the community, which

is composed of Christians of other denominations. In dealing with this subject in a case so new as that of the Australian Colonies, few analogies can be drawn from the institutions of the parent state to our assistance. In those communities formed and rapidly multiplying under most peculiar circumstances, and comprising great numbers of Presbyterians and Roman Catholics, as well as members of the Church of England, it is evident that the attempt to select any one Church as the exclusive object of public endowment, even if it were advisable in every other respect, would not long be tolerated. To none of the numerous Christians of those persuasions should opportunities be refused for worship and education on principles which they approve.

“The plan which you have suggested, appears to me fully in accordance with these views in both its branches;—in that which relates to the Places and Ministers of Worship, or, as it may be more briefly described, to Public Religion; and in that which concerns Public Education.

“With respect to the first branch, the equity of the proposed rule cannot be contested. The amount of private contribution is to be the condition and measure of public aid. The Church of England, from its greater numerical strength in the Colony as compared with that of either of the other denominations, and from its superior command of resources, will probably obtain a share proportionately large of the general fund: but ample encouragement and assistance will be afforded to the efforts of the other communities towards a similar object.

“The proposal that the Trustees, in whom the care of the buildings when completed is intended to be vested, should be elected by the Congregation, appears to me not sufficiently definite; and I would suggest that their nomination should be vested, in the first instance, in the subscribers, with a provision for supplying vacancies as they occur. The number of the Trustees should also be limited by law. There can be no question but that it will be right to continue to the present incumbents, those salaries and advantages which they now enjoy, under any existing arrangement with the Government.

“Some deviation, however, from this general plan may be necessary, in order to provide Religious Instruction for districts comprising any large body of convicts, where there is no reason to anti-

cipate that voluntary subscriptions can be obtained for the erection of a place of worship, or for the ministration of Religion.

“ In your despatch of the 28th February, 1832, No. 30, you stated your entire concurrence in opinion with the Archdeacon, as to the absolute necessity of stationing a Minister of Religion at Norfolk Island; and Lord Ripon, in a Despatch of the 25th December, 1832, No. 148, suggested a mode by which he hoped an immediate provision might be made for stationing one of the Chaplains then in the Colony at each of the penal settlements of Norfolk Island and Moreton Bay, so long as a large Convict population should be collected there. I regret to find that this arrangement could not be carried into effect. In the same Despatch, Lord Ripon recommended to your serious consideration the practicability of breaking up the establishment at Moreton Bay, which you had yourself previously contemplated. As I hope that measures may have been taken for carrying this recommendation into effect, I may now, I presume, take for granted that the services of a Minister of Religion will be required only for one penal settlement. Fully agreeing with you as to the necessity of such an appointment, I have used every endeavour to find a Clergyman of the Church of England qualified for the office, by character, and that missionary spirit which you justly think of such importance, and at the same time willing to undertake it; but I regret to inform you that I have not been successful. The Archdeacon, of whose anxiety on this subject you are well aware, has been equally unfortunate, and I have therefore felt it my duty to institute an enquiry in other quarters; and I hope shortly to be able to announce to you that I have obtained the services of a clergyman of some other denomination.

“ The reasons which you have alleged in favor of the erection of the Archdeaconry of New South Wales into a Bishopric, seem to me conclusive. My predecessor had determined to carry this proposal into effect, and His Majesty's present Government have decided, with the sanction of the Archbishop of Canterbury, to adhere to that determination. The zeal and energy with which Mr. Broughton has discharged the duties of Archdeacon of New South Wales, and the strong interest which he takes in the spiritual welfare of the Colony, pointed him out as the fittest person to be invested with the Episcopal Office; and I have much pleasure in informing you that His Majesty has been graciously pleased to nominate him to the new

See. He will receive the same salary which he has hitherto received as Archdeacon; and any reduction which the Governor and Council may deem practicable and expedient, will, of course, take effect only on the appointment of a successor.

“ I now proceed to offer some observations on the second part of your plan, that which has reference to Public Education.

The Orphan Schools, though the expense of their maintainance is considerable, make provision for a class of children who have no natural protectors, and, although I should doubt the expediency of extending them, I think that sufficient grounds exist for their continuance, at least for a time; nor do I see any reason for altering the general system of management, or the plan of education, provided that you are satisfied, that no undue expenditure is sanctioned, and that they are maintained in a state of efficiency. With this view I think it highly expedient, that such committees, as are recommended both by yourself and the Archdeacon, should be appointed for the purpose of internal regulation, and the superintendence of all matters connected with the conduct and administration of the schools, the visitor exercising the ordinary powers attached to that office.

“ The King’s School at Parramatta, however, appears to me very differently circumstanced, the pupils of this Institution belong chiefly, if not exclusively, to that class of society which has no just claim to gratuitous aid, at the public expense, towards the education of youth; and I think, that if the School is to be maintained, it should be at the charge of the parents or connections of the scholars. An immediate withdrawal of the whole support, which it has received from the public funds, would probably be attended with great inconvenience, but I think it right to convey to you my opinion, that eventually, it ought not in any degree to be a charge upon the public.

“ In respect to education generally, it follows from the principles already laid down, that some plan should be adopted for the establishment of Schools for the general education of youth in the Colony, unconnected with any particular Church or denomination of Christians, in which children of every religious persuasion may receive instruction. This object it is proposed to effect, not by the exclusion of religious instruction from the School, but by limiting the daily and ordinary instruction of this

nature, to those leading doctrines of Christianity, and those practical duties on which I hope all Christians may cordially agree. The peculiar tenets of any Church ought to find no place, as such, in these general Schools; but opportunities should be afforded at stated periods, for the imparting of instruction of this nature to the children of different persuasions by their respective pastors. Such is the plan of National Education which has recently been adopted in Ireland, and as I have reason to believe, with considerable success, notwithstanding some peculiar obstacles arising from circumstances not likely, as I trust, to exist in the Australian Colonies. This plan will require the formation of a Board of Education, composed of members of different religious denominations. The board will have to agree on such extracts from the authorised version of the Scriptures, to be used in the Schools, as they shall deem best adapted for the instruction of youth. It will also be their duty by a vigilant superintendence, to secure a strict adherence to the regulations under which the Schools will have been constituted. Persuaded, as I am, that education, founded on the Scriptures, is the best calculated to produce those permanent effects which must be the object of every system of education, I should wish that it may be thought practicable to place the whole of the New Testament, at least, in the hands of the children; but, at all events, I hold it to be most important that the extracts in question should be of a copious description. It is my intention to send to you, for your information and assistance, various documents relating to the system of National Education in Ireland, and also a Report of the British and Foreign School Society, which is conducted on very liberal and comprehensive principles. I feel assured that I may safely leave to you and the Legislative Council the task of framing, on these principles, such a system as may be most acceptable to the great body of the inhabitants, and at the same time most conducive to the important end in view.

“I have hitherto had in view those Schools which are to be supported wholly at the public expense, and I am of opinion that Schools so supported, ought to be invariably of the general nature just adverted to. But the system of public education would, I think, be incomplete, if it did not leave an opening for the admission, on certain terms, of private contributions in aid

of the public. There may be persons, and even classes of persons, who may entertain such objections to the general plan, as must practically exclude them from a participation in its benefits, and who may yet be unable to supply a proper education for their children from their own funds exclusively. It would be hard that any large class of His Majesty's subjects should be debarred from the advantage of education on principles which they conscientiously approve. I submit it to you and your Council, as a just object for your consideration, whether, in such cases, some pecuniary assistance might not be afforded from the public funds in aid of contributions from parties dissatisfied with the more comprehensive system. The terms and conditions on which such assistance may be rendered, I leave to the deliberate judgment of yourself and your Council, persuaded that you will arrange a system which, excluding no large class of conscientious religionists from its benefits, shall be in a true sense, national. I fully approve of your suggestion, that the buildings and furniture of the existing Primary Schools, should be left in the hands of any of the congregation of the Church of England, who may undertake to maintain the Schools at their own expense. An immediate withdrawal from these Schools, of the whole of the support which they have hitherto received from the Government, would probably, as in the case of the King's School at Parramatta, involve them in considerable difficulty; but I feel assured that the mode in which the new system will be introduced, as well as the details of the system itself, will receive that mature consideration which will secure its adoption, with the least possible inconvenience to any existing institution.

“I have not previously adverted to the establishment of Sunday Schools, because they are chiefly found in connection with some particular Church or Congregation, and the services of the Teachers being for the most part gratuitous, they do not require the aid of public funds: I am, however, unwilling to close my Despatch on this subject, without expressing my sense of the great value of such Schools, and of the claim they have to encouragement, not indeed as a substitute for others, but as affording the opportunities of fuller religious instruction than can usually be given in any daily Schools for general education.

“In this Despatch, as in that to which it is a reply, the sub-

ject of Religious Instruction and Education is considered in relation only to the European inhabitants of Australia, without adverting to the case of the Aborigines, which being peculiar, is properly reserved for separate discussion. I shall therefore content myself in this place, with expressing, what I know to be also your feeling, that the moral improvement of that unfortunate race is an object, among the first, which demands the attention of the Colonial and the Home Governments.

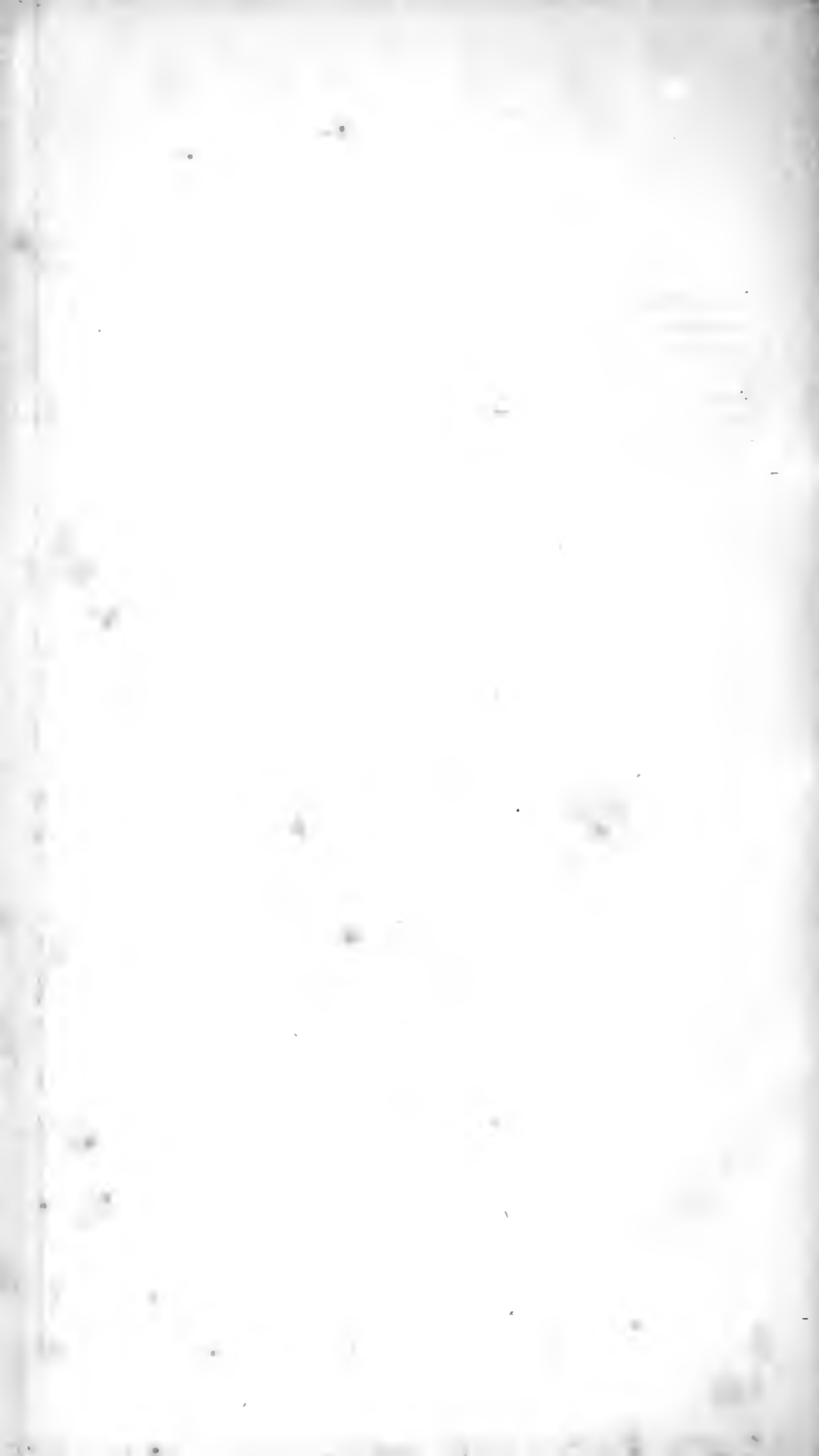
I am, Sir,

Your most obedient,

humble servant,

(Signed)

GLENELG.



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APPENDIX, No. XII.

SUMMARY of the Population, Ministers of Religion, and Church and Chapel Room in New South Wales, in 1839.

Ecclesiastical Establishment of New South Wales, for the Year 1838, supported wholly or in part by the Colonial Government, shewing the Charge of each respectively for that year.

School Establishments of New South Wales, supported wholly or in part by the Colonial Government, in the Year 1838.

SUMMARY of the Population, Ministers of Religion, and Church and Chapel Room, in New South Wales, in 1839.

COUNTIES.	POPULATION.					MINISTERS.						CHURCH AND CHAPEL ROOM IN 1839.						Population in 1839.	
	1836.	Protes- tants.	Roman Catholics	Jews.	Pagans.	Church of England	Presbyte.	Roman Catholics.	Wesleyan	Independ- ents.	Baptists.	Church of England.	Presbyte.	Roman Catholics	Wesleyan	Independ- ents.	Baptists		Quakers.
CUMBERLAND.....	39,737	29,090	10,270	371	63	15	9	6	5	..	3	5,170	1,440	3,290	1,845	400	400	150	Total in 1836 77,896 Arrived in the Colo- ny from that time to 31st December 1839. Convicts 6,498 Emigrants 17,857 Increase by Excess of Births over Deaths at least 1,384 Increase by Trans- ports and Emigration up to the end of April 1839 5,869 Total Population at the end of April 1839 101,594
NORTHUMBERLAND	5,616	3,691	1,389	11	6	4	5	3	..	..	..	300	350	450	..	..	..	..
DURHAM	3,028	2,300	904	4	..	1	1	..	..	..	..	..	150	..	..	..	..	..
GLOUCESTER	854	628	222	3	1	1	..	..	..	..	..	200	..	..	..	..	..	..
MACQUARIE	1,300	898	376	24	2	1	..	..	..	..	..	600	..	..	..	..	..	..
BRISBANE	1,378	1,064	373	1	..	..	2	..	..	..	..	..	..	..	..	..	..	..
BIGHIE	376	273	103	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
PHILLIP	247	147	100	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
HUNTER	808	630	175	2	1	..	..	..	..	..	..	..	..	..	..	..	..	..
WYLLINGTON	530	357	172	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
ROADSBURGH	1,980	1,415	561	3	1	..	..	..	..	..	..	..	..	..	..	..	..	..
BATHURST	1,229	1,243	485	1	..	1	1	2	1	..	..	500	200	..	450	..	..	..
WESTMORELAND	579	383	185	1	..	..	..	..	..	..	..	180	..	..	..	..	..	..
GEORGIANA	575	339	234	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
KING	544	327	217	..	..	1	..	..	..	..	1	..	..	..	..	..	..	..
ARGYLE	2,417	1,618	784	13	3	1	1	1	..	..	..	..	..	..	..	..	..	..
MURRAY	1,228	1,049	630	8	1	2	..	1	..	..	..	..	..	..	..	..	..	..
BOURNE	224	210	14	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..
ST. VINCENT	592	430	162	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
CANDEN	3,161	2,158	982	18	1	3	1	1	..	..	..	..	..	..	..	..	..	..
COOK	2,052	1,517	534	..	..	..	1	..	..	..	..	..	120	..	..	..	..	..
WITHOUT THE LIMITS OF LOCATION..	2,968	1,784	1,164	2	18	..	..	..	..	..	..	..	..	..	..	..	..	..
ROAD AND IRON GANGS	2,230	1,394	829	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..
PENAL SETTLEMENTS	1,628	926	697	5	..	1	..	2	..	..	..	..	..	..	..	..	..	..
COLONIAL VESSELS AT SEA	1,175	850	325	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
UNATTACHED MINISTERS .....	..	..	..	..	3	..	..	4	..	..	1	..	..	..	..	..	..	..
TOTAL	77,896	54,621	21,898	477	160	33	23	20	6	..	5	6,750	2,140	3,660	2,954	400	400	150	

SUMMARY of the Population,

COUNTIES.	POPULATION.				
	1836.	Protes- tants.	Roman Catholics	Jews.	Pa
CUMBERLAND.....	39,797	29,090	10,270	371	
NORTHUMBERLAND	5,016	3,601	1,389	11	
DURHAM	3,028	2,300	904	4	
GLOUCESTER	854	628	222	3	
MACQUARIE	1,300	898	376	24	
BRISRANE	1,378	1,004	373	1	
BLIGH.....	376	273	103	..	

Remarks.	Total Annual Charge for each Denomination.	Totals.	£	s.	d.	£	s.	d.	£	s.	d.
			16,935	5	7	300	0	0	141	18	9	138	3	8

wholly or in part by the Colonial Government, (ed.)

Lower Hawkesbury	--	Thomas Atkins ...	182	10	do.	—	31 Mar.	45
Brisbane Water ..	—	Edward Rogers	150		20 Jan.	—	31 Dec.	..
Newcastle	—	C. P. N. Wilton ...	250		1 Jan.	—	31 Dec.	250
East Maitland....	—	G. K. Rusden	200		do.	—	do.	200
West Maitland ..	—	William Stack	200		do.	—	do.	..
Butterwick and	}	G. A. Middleton ....	..		1 Nov.	—	31 July.	..
Seaham		—	E. A. Dicken	150		6 Dec.	—	31 Dec.
Port Macquarie ..	—	John Cross	350		1 Jan.	—	do.	350
Port Phillip.....	—	J. C. Grylls	150		1 Sept.	—	do.	..
Norfolk Island ..	—	Thomas Sharpe	200		1 Jan.	—	do.	200
Itinerating	—	John Duffus	150		17 Oct.	—	30 Nov.	..
On leave of absence in England	—	Frederick Wilkinson	125		1 Jan.	—	31 Dec.	125
Queen Beyan	—	Edward Smith	150		1 July	—	do.	..
Colo. and M'Don- ald River	—	J. Edmonston	150		11 Dec.	—	31 Dec.	..
	—	Henry Walsh	150		6 Dec.	—	do.	..
	—	C. F. Brigstock	150		6 Dec.	—	do.	..
	—	E. Turner	150		8 Dec.	—	do.	..
Appin	Mr. Jno. Layton, a Catechist		80		1 Jan.	—	31 Dec.	..
Moreton Bay ..	}	The Rev. J. C. S. Handt, a Missionary.....	50		do.	—	do.	..
Port Stephens....		—	William M. Cowper..	..		[Stipend paid by the Au		

Contributions towards building Churches and Min

St. Andrew's Cathedral, Sydney,	..
A Church and Minister's Dwelling, South	..
.... Do. do.	Mulgoa
.... Do. do.	Sutton
For the purchase for the Site for the same,	..
A Church and Minister's Dwelling, Goulbur	..
.... Do. do.	Castlere
.... Do. do.	Cook's

Rents of Chapels, viz., at Glenalpine, 20*l.*—Hawarra, 17*l.* 10*s.*—South Creel
 Compensation, to the Rev. C. P. N. Wilton, for a portion of his Glebe, rest
 Compensation, to Miss Louisa Cross, daughter of the Rev. John Cross, in li
 Parchment and Stationery for the Bishop's Registry Office

ECCLIASTICAL ESTABLISHMENT of NEW SOUTH WALES, for the Year 1838, supported wholly or in part by the Colonial Government, showing the Charge of each respectively for that Year.

Station or District	Name of Clergyman.	Annual Salary.	Period.	AMOUNT OF STIPEND ISSUED TO EACH.						ALLOWANCE FOR PERFORMING EXTRA DUTY.			OTHER ALLOWANCES.				Total Annual Charge for each Clergyman.	Remarks.
				Quarterly	Half-yearly	Annual	Specialty Allowance for one year of non-residence of Clergyman at the end of the year No. 5, of 4th July, 1836.	Quarterly	Half-yearly	Annual	Authorised by Act of Council No. 5, of 4th July, 1836.	Name of the Duty.	Amount.	For House Rent.	Forage for Oxen & Horses.	For Travelling Expenses.			For Passage and Outfit.	Totals.
CHURCH OF ENGLAND.																		
Sydney	The Right Reverend the Lord Bishop of Australia.....	2000	1 Jan. - 31 Dec.	500 0 0	1000 0 0	2000 0 0	2000 0 0	* These sums are supplied by the Home Government for the religious instruction of Convicts. Parsonage and Glebe. * Half Salary while absent on leave. * Parsonage and Glebe. * Half the Salary of Mr. Cartwright during his leave of absence.	
	St. Philips	The Rev. William Cargill.....	400	do. - 31 Mar.	100 0 0	200 0 0	400 0 0	..	..	..	..	..	..	..	..	400 0 0
	St. James	Robert Cartwright.....	230	do. - 31 Mar.	57 5 0	115 0 0	230 0 0	..	..	..	..	..	..	..	..	230 0 0
		G. N. Wood.....	230	do. - 31 Dec.	57 5 0	115 0 0	230 0 0	..	..	..	..	..	..	..	..	230 0 0
	Ditto.....	200	1 April - 31 Dec.	..	..	150 0 0	..	..	..	..	..	..	..	..	..	200 0 0
Cook's River	Thomas Steele.....	150	24 Feb. - do.	..	127 4 7 1/2	..	..	..	..	..	..	15 0 0	150 0 0	..	372 1 7 1/2	
Sydney	H. D. D. Spurling.....	200	1 July - do.	..	..	..	..	..	..	..	..	..	150 0 0	..	250 0 0	
St. John's Parramatta	Samuel Marden.....	560	1 Jan. - 31 April	140 0 0	204 14 7	204 14 7	..	..	..	..	..	..	..	..	223 0 2	Died 25 May.
	Robert Forrest.....	100	do. - 30 April	25 0 0	33 6 8	..	..	..	..	..	..	..	..	..	33 6 8	Parsonage and Glebe.
	H. H. Roberts.....	200	15 May - 31 Dec.	..	..	126 17 7 1/2	..	..	..	..	..	..	..	..	126 17 7 1/2	
Hunter's Hill and Field of Mars	Charles Dickenson.....	250	1 Jan. - 31 Dec.	..	..	250 0 0	..	..	..	..	60 0 0	62 19 7	25 1 0	..	358 3 7	
	Richard Taylor.....	200	1 Jan. - 1 Dec.	..	..	..	183 17 2 1/2	..	..	..	..	..	..	..	..	..
St. Luke's Liverpool	John Duffes.....	150	Dec. - 31 Dec.	..	12 10 0	..	..	..	..	..	..	..	..	150 0 0	206 15 6 1/2	Parsonage.
	Thomas Keogh.....	250	1 Jan. - 1 Dec.	..	..	229 16 9	..	..	..	..	..	..	..	..	..	..
Campbell Town	Richard Taylor.....	200	2 Dec. - 31 Dec.	..	..	16 2 9 1/2	..	..	..	..	..	..	..	..	..	..
Blowarra	M. H. Roberts.....	250	1 Jan. - do.	..	..	..	..	..	..	..	..	..	..	..	..	..
Sutton Forest	John Vincent.....	250	do. - do.	..	..	..	..	..	..	..	..	..	..	..	..	..
Goulburn	William Sowerby.....	200	do. - do.	..	..	200 0 0	..	..	..	..	..	..	..	..	..	..
Yass.	Robert Cartwright.....	400	1 April - do.	..	..	345 0 0	..	..	..	..	..	..	..	..	..	..
Barbost	J. K. Walpole.....	200	1 Jan. - do.	..	..	200 0 0	..	..	..	..	..	..	..	..	..	..
Midgon	T. C. McMahon.....	150	14 Feb. - do.	..	..	132 2 10	..	..	..	..	..	..	..	..	..	..
Narellan	Thomas Marshall.....	250	1 Jan. - do.	..	..	250 0 0	..	..	..	..	..	..	..	..	..	..
Cadough	Henry Dalton.....	250	do. - do.	..	..	250 0 0	..	..	..	..	..	..	..	..	..	..
Windsor	H. F. Stiles.....	250	do. - do.	..	..	250 0 0	..	..	..	..	..	..	..	..	..	..
Pitt Town	J. E. Keene.....	250	do. - do.	..	..	250 0 0	..	..	..	..	..	..	..	..	..	..
Lower Banksbury	Thomas Rogers.....	182 10	do. - 31 Mar.	45 12 6	..	..	..	..	..	..	..	..	..	..	..	..
Brosnan Water	Edward Atkins.....	150	20 Jan. - 31 Dec.	..	..	142 6 9	..	..	..	..	..	..	..	..	..	..
Nerresse	C. P. N. Wilton.....	250	1 Jan. - 31 Dec.	..	..	250 0 0	..	..	..	..	..	..	..	..	..	..
East Murrumbidgee	G. K. Rowles.....	200	do. - do.	..	..	200 0 0	..	..	..	..	..	..	..	..	..	..
West Murrumbidgee	William Sack.....	200	do. - do.	..	..	200 0 0	..	..	..	..	..	..	..	..	..	..
Butterwick and	G. A. Madhilton.....	187	1 Nov. - 31 July.	..	..	57 13 0	..	..	..	..	..	..	..	..	..	..
Seaham	E. A. Backen.....	150	6 Dec. - 31 Dec.	..	..	10 9 8	..	..	..	..	..	..	..	..	..	..
Port Macquarie	John Cross.....	150	1 Jan. - do.	..	..	350 0 0	..	..	..	..	..	..	..	..	..	..
Port Phillip	J. C. Gyles.....	150	1 Sept. - do.	..	..	50 0 0	..	..	..	..	..	..	..	..	..	..
Noreah Island	Thomas Sharpe.....	200	1 Jan. - do.	..	..	200 0 0	..	..	..	..	..	..	..	..	..	..
Birkenhead	John Lauder.....	150	17 Oct. - 30 Nov.	..	..	110 11 1 1/2	..	..	..	..	..	..	..	..	..	..
On leave of absence in England	Frederick Williamson.....	125	1 Jan. - 31 Dec.	..	..	125 0 0	..	..	..	..	..	..	..	..	..	..
Orange River	Edward South.....	150	1 July - do.	..	..	75 0 0	..	..	..	..	..	..	..	..	..	..
Go and M'Donalds River	J. Edmonstone.....	150	1 Dec. - 31 Dec.	..	..	8 9 1	..	..	..	..	..	..	..	..	..	..
	Henry Walsh.....	150	6 Dec. - do.	..	..	10 9 8	..	..	..	..	..	..	..	..	..	..
	F. Berg-stueck.....	150	6 Dec. - do.	..	..	10 9 8	..	..	..	..	..	..	..	..	..	..
	A. Fagot.....	150	6 Dec. - do.	..	..	9 14 6 1/2	..	..	..	..	..	..	..	..	..	..
Upper Murrumbidgee	Mr. Jas. Lytton, a Contractor	80	1 Jan. - 31 Dec.	..	..	..	..	..	..	..	..	..	..	..	..	..
Murrumbidgee	The Rev. J. C. S. Lamb, a Missionary	50	do. - do.	..	..	..	..	..	..	..	..	..	..	..	..	..
Port Stephens	William M. Cooper.	[Stipend paid by the Australian Agricultural Company.]	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Contributions towards building Churches and Ministers' Dwellings, in sums equal to the amount of Private Subscriptions, viz.															11,731 16 3			
St. Andrew's Cathedral, Sydney.....															4,000 0 0			
A Church and Minister's Dwellings, South Creek.....															200 13 6			
Do. do. do. Murrumbidgee.....															1,000 0 0			
Do. do. do. Sutton Forest.....															91 16 1			
For the purchase for the site for the same.....															20 0 0			
A Church and Minister's Dwelling, Goulburn.....															500 0 0			
Do. do. do. Cadough and Penrith.....															260 15 9			
Do. do. do. Cook's River.....															250 0 0			
Rents of Chapels, viz. at Glenbogan, 20/-; at Hawarra, 17/-, 10/-; at South Creek, 20/-; and at Narellan, 40/-															87 10 0			
Contribution to the Rev. C. P. N. Wilton, for a portion of his Glebe, resumed by Government.....															818 0 0			
Contribution to Miss Louisa Cross, daughter of the Rev. John Cross, in lieu of land promised.....															120 0 0			
Parsonage and Stationery to the Bishop's Registry Office.....															50 16 0			
Annual carried forward.....															16,393 5 7			
Annual carried forward.....															16,395 5 7			

Campbell Town ..	— H. Gilchrist	150	do. — do.	..
Windsor	— James Fullerton	150	do. — do.	..
Brisbane Water ..	— M. Colquhoun	150	do. — do.	..
Maitland	— Thomas Blain	150	do. — do.	..
Invermein	— George Anderson.....	150	do. — 30 Sept.	..
Itinerating in the Hunter's River Districts	— Robert Stewart	150	do. — 2 Dec.	..
Sydney	The Rev. John M'Garvie ..	200	1 Jan. — 31 Dec.	..
Parramatta	— James Allan.....	150	1 Jan. — 12 July.	..
Mlawarra	— John Tait.....	150	13 July — 31 Dec.	..
		100	1 Jan. — 26 Sept.	..
Goulburn.....	— William Hamilton }	150	27 Sep. — 31 Dec.	..
		100	1 Jan. — 26 Sept.	..
Bathurst	— K. D. Smythe	150	27 Sep. — 31 Dec.	..
Penrith	— George Macfie	150	1 Jan. — 31 Dec.	150
Pitt Town and Portland Head..	— John Cleland	150	do. — 2 Dec.	..
Maitland	— J. H. Garven	150	do. — 31 Dec.	150
Ditto and Wil- liams' River.. }	— John Gregor.....	150	do. — 6 Jan.	2 1
150		1 Jan. — 2 Dec.	..	
Patrick's Plains ..	— J. Hetherington .. }	150	3 Dec. — 31 Dec.	..
		100	1 Jan. — 12 July.	..
Invermein	— George Anderson.....	150	13 July — 31 Dec.	..
Paterson	— William Ross	150	1 Oct. — 2 Dec.	..
Port Phillip.....	— James Forbes	150	15 Nov. — 31 Dec.	..
			1 Jan. — 2 Dec.	..

Amount appropriated to meet Travelling Expenses, for the
Contributions towards building Churches and M
A Church and Minister's Dwelling at Bathu
.... Do. do. Patrick's

Sydney.....	} The Rev. John M'Kenry ..	..	..	..	..
		— James Watkin
Parramatta	— D. J. Draper .....	..	..	..	..
Windsor	— Samuel Wilkinson ..	..	..	..	..
Bathurst	— Frederick Lewis	150	1 Jan. — 31 Dec.	..	..
LowerHawkesbury	— William Schofield ..	..	..	..	..
Sydney... ..	— John Saunders.....	..	..	..	..
Sydney.....	— William Jarret.....	..	..	..	..

ECCLESIASTICAL ESTABLISHMENT of NEW SCOTLAND showing the Character of the same

Station or District.	Name of Clergyman.	Annual Stipend.	Period.	AMOUNT OF STIPEND TO EACH.			
				Sanctioned prior to the passing of the Act of Council No. 3, of 29th July, 1836.			Specialy authorised for one year if no sooner provided for under the Act of Council.
Sydney	The Right Reverend John Bede Polding, D.D.	£ 500	1838. 1 Jan. — 31 Dec.	£ 500	s. 0	d. 0	£ .. s. .. d. ..
	The Rev. John M'Encrce .	150	do. — 16 Oct.	118	19	0½	.. ..
	— Joseph Sumner	150	do. — 31 Dec.	150	0	0	.. ..
	— Charles Lovatt ..	150	do. — 16 Oct	..	..	..	118 19 0
		200	17 Oct.— 31 Dec.	..	..	..	.. ..
	— Francis Murphy	150	16 July — do.	..	..	..	68 19 0
	— John Spencer	25	1 Jan. — 28 Feb.	..	..	..	.. ..

Average number of Orphans	800 0 0	...	...	...	...
about	7503 0 11	...	...	...	...

D'AVAN SCHOOLS.

ECCLESIASTICAL ESTABLISHMENT OF NEW SOUTH WALES, for the Year 1838, supported wholly or in part by the Colonial Government, shewing the Charge of each respectively for that Year.—(Continued.)

Station or District.	Name of Clergyman.	Annual stipend.	Period.	AMOUNT OF STIPEND ISSUED			Nature of the Duty.	ALLOWANCE FOR PERFORMING EXTRA DUTY.				OTHER ALLOWANCES.				Total Annual Charge for each Denomination.	Remarks.
				Allocated to the Clergyman for the service of the Act of Council of 20th July, 1838.	Spent by the Clergyman for the service of the Act of Council of 20th July, 1838.	Spent by the Clergyman for the service of the Act of Council of 20th July, 1838.		Annual.	For House Rent.	For Fuel for the Clergyman.	For Travelling Expenses.	For Passage and Duties.	Travels.				
ROMAN CATHOLIC CHURCH.																	
	The Right Reverend John Bede Polding, D.D.	500	1838. 1 Jan.—31 Dec.	£ 500 0 0	£ 500 0 0	£ 500 0 0	Attending Sydney Gaol at £20 per Annum	19 15 10							Amount brought forward	£20941 19 0	
	The Rev. John M'Enroe	150	do. — 15 Oct.	118 19 0			Officiating at Parramatta, at £100 per Annum.	79 6 0		11 11 0					829 11 0		
	— Joseph Sumner	150	do. — 31 Dec.	150 0 0			Attending Parramatta Factory	50 0 0							200 0 0		
Sydney	— Charles Lovatt	200	do. — 16 Oct.	118 19 0				41 7 11							160 6 11		
	— Francis Murphy	150	16 July— do.			68 19 0	Attending Sydney Gaol.	5 4 2							150 0 0	214 17 1	
	— John Spencer	25	1 Jan.— 28 Feb.				Officiating at Parramatta, vice Mr M'Enroe	20 15 11								4 3 4	
Liverpool	— H. G. Gregory	50	do. — 16 Oct.	29 13 0			Attending the House of Correction	4 3 4								4 3 4	
	— H. G. Gregory	50	do. — 16 Oct.	29 13 0			Officiating at Parramatta, to 31st March	12 10 0								32 3 0	
Campbell Town	— J. J. Therry	150	do. — 30 Apr.	50 0 0											50 0 0		
	— James Gasell	150	1 May — 31 Dec.			125 0 0									35 0 0	150 0 0	
	— John Rigney	150	16 July — 31 Dec.			68 19 0									25 0 0	150 0 0	
Wollongong	— John Rigney	150	do. — do.			68 19 0									150 0 0	218 19 0	
Goulburn	— John Fitzgerald	150	do. — do.			68 19 0									150 0 0	218 19 0	
Norfolk Island	— Michael Brennan	150	do. — do.			68 19 0									60 0 0	100 0 0	
Windsor	— John Brady	150	24 Feb. — 1 Jan.— 30 June			127 4 7										267 4 7	
Maitland and Newcastle	— J. V. Dowling	150	1 July — 31 Dec.	150 0 0			Attending Newcastle Gaol.	50 0 0								200 0 0	
Patrick's Plains	— John Lynch	150	16 July — do.			68 19 0									20 0 0	218 19 0	
Norfolk Island	— H. G. Gregory	150	do. — do.			20 13 0									31 0 11		
On leave of absence in England	— J. V. Ellisthorpe, D.D.	100	1 Jan.— do.	100 0 0											20 13 0		
Maitland	— Edmund Mahoney		16 July — do.												100 0 0		
Bathurst	— Thomas Slattery		do. — do.												20 0 0		
North	— Michael O'Reilly		do. — do.												20 0 0		
	— P. Grogan		11 Dec. — do.												150 0 0		
	— R. Marum		do. — do.												150 0 0		
	— T. Butler		do. — do.												150 0 0		
Contributions towards building Churches and Ministers' Dwellings, in sums equal to the amount of Private Subscriptions, viz.								£150 0 0									
St Mary's Cathedral, Sydney															560 7 6		
A Church at Parramatta															121 7 6		
A Church at Campbell Town															19 0 0		
Cost of Prayer Books for the use of Parsons															34 13 10	4265 18 2	
IN SUPPORT OF MISSIONS TO THE ABORIGINES.																	
Wellington Valley	— The Reverend J. Watson and Henry Gunther, (Church of England) Missionaries, in aid of Funds, supported by the Church Missionary Society														500 0 0		
do	— To the Reverend Lancelot E. Threlkeld, Missionary employed on Civilization, and in acquiring the language of the Aborigines, £150 per Annum, as salary, and £36 for Convoys														186 0 0		
do	— The Reverend C. Piper, C. W. Schmidt, and M. Schneider, Missionaries (Presbyterian Clergymen) Passage and Charities							£150 0 0							310 19 2		
do	— In aid of the Mission, a sum equal to the amount raised by Private Subscription														760 19 2		
do	— George Lanchester, Missionary, Salary £150, and T. Penny, Schoolmaster, £40							£150 0 0							614 17 10		
do	— Provisional Stores, an Contingent Expenses							414 17 10									
Port Phillip	— Wesleyan Mission—Reverend Benjamin Hurst, and Francis Tuckwell, Missionaries, in aid of this Mission, a larger sum having been raised by Private Contributions														600 0 0	2681 17 0	
															2681 17 0		
															TOTAL	£ 27892 14 11	

SCHOOL ESTABLISHMENTS of NEW SOUTH WALES, supported wholly or in part by the Colonial Government, in the year 1838.
ORPHAN INSTITUTIONS—(Supported entirely by the Government.)

Where situated.	Designation.	Names.	Annual Rate of Salary.	Amount of Salaries.	Provisions, Fuel, And Light.	Clothing and Bedding	Other Contingent Expenses.	Total Expense of each School.	Remarks.
MALE ORPHAN SCHOOL.									
			£ s. d.						
Liverpool...	Master	Richard Sadleir...	150 0 0	460 0 0	1720 19 9½	560 0 0½	230 8 2½	2971 8 1	Average number of Orphans during the year 147 Average expense of each £20 4 2
	Surgeon	Patrick Hill	100 0 0						
	Schoolmaster	Cornelius Ives ...	50 0 0						
	Chaplain	Rev. John Duffus ...	25 0 0						
	Storekeepers	Edward Sanden ...	55 0 0						
	Monitors, Nurses and House Servants	Gratuities	80 0 0						
FEMALE ORPHAN SCHOOL.									
Parramatta...	Superintendent	Alexander Martin ...	80 0 0	416 5 0	1533 0 5½	537 0 3	185 15 5¼	2682 1 2	Average number of Orphans during the year..... 141 Average expense of each £19 0 5
	Matron.....	Mrs. Martin	130 0 0						
	Surgeon.....	James Eckford	100 0 0						
	Teacher	Phoebe Irwin.....	20 0 0						
	Nurses, and House Servants	Gratuities	86 5 0						
Repairs to the Female Orphan School, ...								1049 11 8	
ROMAN CATHOLIC ORPHAN SCHOOLS.									
Amount of Contributions towards the support of the Institution, ...								800 0 0	Average number of Orphans about
Amount carried forward, ...								7303 0 11	60

SCHOOL ESTABLISHMENTS.

Where situated.	Description.
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Liverpool...	{	Master	
		Surgeon ...	
		Schoolmaster	
		Chaplain ...	s dur-
		Storekeeper	147
		Monitors, No	4 2
		Servant	

Parramatta.	{	Superintendent	
		Matron.....	
		Surgeon, ...	s dur-
		Teacher ...	141
		Nurses, and	9 0 5

Repairs to the Female Or

Government, in the year 1838.—continued.

REMARKS.	TOTAL.	Total Amount paid from the			Rent of School Houses.	Allowance for House Rent.
		Colonial Treasury.				

Seven Hills	{ Joseph Haddock	{ do. . . do.	26	21
	{ Ann Haddock			
Liverpool	{ Thomas Wellard	{ do. . . do.	39	35
	{ Mary A. Wellard			
Campbell Town	{ T. L. Robinson	{ do. . . do.	24	36
	{ M. J. Robinson			
Appin	John Layton	1 Apr. . . do.	13	13
Narellan	{ George Horne	{ do. . . do.	33	25
	{ Elizabeth Horne			
Castlereagh	Charles Pringle	1 Jan. . . do.	15	16
Penrith	{ Edward Kennedy	{ 1 Jan. . . 31 Dec.	19	22
	{ Rosetta Kennedy			
Windsor	{ Charles Sommers	{ do. . . do.	31	20
	{ Charlotte Sommers			
Richmond	{ Matthew Hughes	{ do. . . do.	40	41
	{ Anne Hughes			
Kurryjong	Edmund Quarfe	do. . . do.	22	16
Wilberforce	{ William Gow	{ do. . . do.	29	13
	{ Maria Gow			
Pitt Town	J. D. Wood	do. . . do.	23	17
South Creek	Abraham Lidiard	do. . . do.	20	13
Newcastle	{ A. Flood	{ do. . . do.	26	24
	{ Phœbe Flood			
Maitland	{ N. Goldingham	{ 1 Jan. . . 30 Nov.	} 27	38
	{ Charlotte Williams	{ do. . . 31 Dec.		
	{ Michael W. Cash	{ 1 Dec. . . 31 Dec.		
Sackville Reach	James Cotton	1 Jan. . . 31 Dec.	15	14
Lower Hawkesbury	Thos. Wm. Penton	do. . . do.	8	12
Kelso	{ John Jaggars	{ do. . . 31 Aug.		
	{ Mary Jaggars			
Illawarra	{ William Davis	{ do. . . 31 Jan.		
	{ Sarah Davis			
	{ John A. Allan	{ 1 Oct. . . 31 Dec.		
Port Macquarie	{ B. F. Reed	{ 1 Jan. . . do.	17	15
	{ Frances Reed			
Moreton Bay	Michael Hanley	do. . . 31 Aug.	11	6
Sydney	{ John Hume	{ 31 December		
	{ Emily Hume			

Paid to the Secretaries of the Society, being the sum equal to 1

In connexion with the Synod.	Sydney	Jamison-st.	J. Henry	1 Jan. . . 31 Dec.			
			Joseph Andrews	1 Jan. . . 31 do.			
	Pitt-street Castlereagh-street		P Steele	do. . . do.			
			Wm. Bell	do. . . do.			
	Bathurst-st.		R. Campbell	do. . . 30 Sept.			
			W. H. Walsh	1 Oct. . . 31 Dec.			
	Burwood		Archibald Cameron	1 Jan. . . 31 Dec.			
	Parramatta		Joseph Sproule	1 Jan. . . 30 Sept.			
	Windsor		George Walker	do. . . 31 Oct.			
	Liverpool		John Balmain	do. . . 31 Dec.			
Campbell Town		R. M'Eachorn	do. . . 30 Sept.				
Berrima		A. W. K. Fraser	do. . . 31 Dec.				
Maitland		John Stewart	do. . . 30 Sep.				
Dunmore		John Whitelaw	1 July . . 31 Dec.				
In connexion with the Presbytery	Kelso		Robert Ewing	1 May . . 31 Dec.			
		Bathurst	Thomas Ewing	do. . . do.			

SCHOOLS

Sydney.	St. James's	James Cosgrove	1 Jan. . . 31 Dec.	126		126
		Ann Cosgrove	do. . . do.		134	134
	St. Phillips	W. S. Walsh	do. . . 30 Apr.	58		58
		David Fitzpatrick	1 May . . 30 Sept.			
		*Edward Hawkesley	1 Oct. . . 31 Dec.			
	St. Andrew's	Mary O'Brien	1 Jan. . . do.	40	19	59
		John Conway	do. . . 19 Feb.			
	St. Lawrence	Edward Boyle	1 Jan. . . 31 July	55	39	94
		Elizabeth Davis	1 Aug. . . 31 Dec.			
	Parramatta	James Hayes	1 Jan. . . 31 Dec.	73	49	122
Eliza Hayes						
Campbell Town	Eliza Smith	1 Jan. . . 31 Dec.	19		86	
	James Hayburn	1 Feb. . . 31 Mar.				
	Patrick Hynes	1 Oct. . . 31 Dec.				
Appin	David Fitzpatrick	1 Jan. . . 28 Feb.	No Return.		No Return.	
	John Murray	1 Mar. . . 31 Dec.				
Liverpool	David Fitzpatrick	1 Mar. . . 30 Apr.	64	37	101	
Windsor	Esther Cassidy	1 Jan. . . 31 Dec.				
Maitland	Thomas Lynch	do. . . do.	38	24	62	
	M. A. Lynch					
Wilberforce	Peter Cooke	do. . . do.				
Richmond	Thomas Levett	13 May . . do.				
Wollongong	Thomas Fowler	1 Jan. . . 30 Sept.				
Teachers	Mrs. M. E. Davis	31 Dec. . . do.	} Allowance for Outfit			
	Miss E. Fisher	do. . . do.				
	Mrs. O'Brien	do. . . do.				
	Miss Carter	do. . . do.				
	W. A. Duncan	do. . . do.				
			} On Account of his Pa			

APPENDIX No. XIII.

Extract of a Sermon preached in Canterbury Cathedral, on Thursday, September the 17th, 1835, being the One hundred and twenty-third Anniversary of the King's School Feast Society. On the Present Position and Duties of the Church of England.

By William Grant Broughton, M.A., Archdeacon of New South Wales and its Dependencies. —Appendix.

The present condition of the Romish Church in this kingdom is not the growth of yesterday, but appears to have arisen from causes which, though little known or noticed, have been many years in operation. This history, it is hoped, may be hereafter written more in detail from materials which have been collected for that purpose. Here an outline only can be given.

About the year 1795, a small fraternity of Jesuits, described in the Laity's Directory for that year as "the gentlemen of the English Academy at Liege," were driven by the fury of the French revolution to seek an asylum in this country. They established themselves at Stonyhurst, near Clithero in Lancashire; of which house and estate a long and advantageous lease was granted to them by the owner, Mr. Weld, a gentleman of an ancient and wealthy Roman Catholic family. They consisted at this time, according to the description given by their apologist, Mr. Dallas, of "a few ancient men," whose settlement in the country excited no suspicion or alarm; but was rather greeted with a share of that public sympathy which was so honourably and charitably displayed towards all the victims of revolutionary violence. The professed design of these fugitives went at first no further than to undertake,

as a means of providing for their own subsistence, the education of youth. The title assumed in the prospectus of the infant establishment, is that of "The College of Stonyhurst;" which was described as conveniently prepared for the accommodation of 150 scholars. In addition to the pupils whose circumstances enabled them to pay the regulated charges for boarding and tuition, it was generally understood that a certain number of the children of poorer parents were received, for gratuitous education, upon the foundation of the college; who might be afterwards adopted into the Society and employed in forwarding its designs, as they should be found to unite a suitable inclination for the service, with promising talents and the requisite degree of flexibility. Thus without one dissenting voice, was a foundation laid for the re-establishment of an order which had been finally expelled from England, A.D. 1604. An instance was now to be given of the pertinacity with which it adheres to the design of its institution; and of the expansive vigour with which its growth advances wherever any germ is suffered to make a lodgment. The design proceeded prosperously. The proposed number of pupils was speedily obtained; and with the funds thus placed at their disposal, the directors proceeded to prepare for far more extended operations. Continued improvements of the estate were accomplished. The mansion, which when first occupied by the society, had become much dilapidated by time and neglect, was gradually put into state of complete repair; and, at a very great expense, a large and handsome building was added to the original fabric. Means were thus obtained for a great extension of the original scheme; insomuch that the number of students for several years past may not have been short of 300. As their resources thus increased, more extended plans occupied the thoughts of the fathers; and while, by means of the influence which their large expenditure secured to them, the work of proselytism continued to extend in the neighbourhood of Stonyhurst, and to make some progress in other parts of the kingdom through the exertions of those judiciously planted agents who were issuing yearly from the college, the immediate successors of that feeble band which had professed to seek no more than a refuge from overwhelming misfortune, found themselves in a situation to extend their exertions beyond the limits of England.

The Parliamentary foundation of the College of Maynooth had

given in Ireland the first promise of a revival of Roman Catholic influence. Yet there were still some circumstances which diminished the satisfaction with which the institution was regarded by such of the titular hierarchy as held what are termed ultra-montane sentiments. The heads of the Roman Catholic Church in Ireland had generally sided with the Jesuits. They are believed to have unanimously accepted the Bull Unigenitus ; and to have acquiesced in other edicts which had a like tendency to exalt the papal power. They appear, therefore, to have viewed with displeasure and alarm the disposition towards Jansenism manifested at Maynooth, and even threatening to obtain there a positive ascendancy. As an instance of its prevalence may be mentioned that Dr. Ferris, one of the Professors, a man of learning, and highly esteemed among the pupils, had in lecturing his class ventured so near the borders of heresy as to affirm that "the merits of the saints, compared with the merits of Christ, were no more than a drop of water compared with the ocean." It was thence obvious that measures could not be too speedily taken to meet this pressing danger, and to restore the tenets of jesuitism to their proper ascendancy. For the accomplishment of this object recourse was had to the establishment at Stonyhurst ; on the perfect orthodoxy of which not a shade of suspicion had ever been cast, and which was now in circumstances to afford very important aid. The Reverend Peter Kenny, who had been educated partly at Stonyhurst, and afterwards in the College of Palermo, was translated from the former residence to Maynooth, where he filled the office of Vice-President : that of President being at the same time held by Dr. Murray, the present titular Archbishop of Dublin. In addition to the proper duties of his collegiate office, Mr. Kenney was also entrusted with the occasional charge of conducting the "Retreats," or those seasons at which the students are accustomed to retire for the sake of meditation and discussion. The subjects for consideration at such times are fixed by the conductor, who also delivers every day one or more hortatory discourses ; and may, at the conclusion of the Retreat, hear the confessions of such students as apply to him. Mr. Kenney thus enjoyed most ample and favourable opportunities of inculcating the principles of his Order, and of eradicating any opinions of an opposite complexion which, through his intimate acquaintance with the most secret sentiments of the students, he might discover the

slightest tendency in any of them to adopt. The testimonies which he had given of the most devoted and resolute attachment to the cause of the Society, were so many proofs of the wisdom of those who selected him to fill these situations, where his zeal and his talents might be directed to the best account. He had, it appears, from his own evidence, taken the simple vows of the Order during his residence in England; but doubts having arisen whether he could be lawfully aggregated in a country where the restoration of the Society by the Pope had not taken place, he was compelled to seek elsewhere an opportunity of being unquestionably incorporated. The Order, most seasonably for his purpose, had been re-established in Sicily by a special brief of the Pope in 1804; and Mr. Kenney, therefore, proceeded to Palermo, where in 1808 he became formally and certainly aggregated as a member of the Society of Jesuits. This display of resolution, and of indefatigable perseverance in the cause, clearly pointed out this individual as one whose services might be relied on whenever a suitable opportunity should present itself for employing them in the great and growing design of which the Jesuits were at the head. And such an occasion was not long wanting. The College of Maynooth, it should be observed, being expressly limited to the education of ecclesiastics, did not completely fulfil the wishes of the leaders of the Society; whose object was then, as it ever has been, by means of their peculiar system of education to obtain influence not over the clergy alone, but over the minds of men of all ranks and professions; especially of those who might probably rise to eminence and influence in political and secular pursuits. An attempt had, therefore, been made to erect a lay-college within the walls of Maynooth; but the design was defeated, after having made some progress, by the firmness of the late Mr. Abbot, afterwards Lord Colchester, who justly thought that such a proceeding was a plain infraction of the condition upon which the college was endowed. The design, however, was too advantageous to be altogether abandoned. Negotiations were set on foot for the purchase of a suitable property in a convenient situation, and towards the close of 1813 an agreement was made with the proprietor of Clongowes Wood, in the County of Kildare and six miles from Maynooth, for the surrender of that estate as the site of the purposed lay-seminary or college. It was opened

in July 1814, for the reception of scholars; Mr Kenney having been appointed to the office of President. All circumstances indeed, seemed to concur most favourably for the advancement of the design; for at the same precise period of time, (viz. in August 1814), the Pope, with a memorable coincidence, issued his Bull for the restoration of the order of Jesuits; and, so far as the validity of the vows is concerned, they were from that moment re-established throughout the world. There was now, therefore, no longer any question as to the regularity and sufficiency of a profession made in this country; and great facility was thus afforded for the aggregation of members. Mr. Kenney was joined at Clongowes by others of his order, who undertook with him the task of education; and the affiliation of the younger establishment with the parent institution of Stonyhurst, was thus rendered complete. The two societies have since maintained constant intercourse and mutual good understanding; and, with force more effective because united, have proceeded in the design to catholicize the British Empire. A striking circumstance in illustration of the rapid revival of the influence of Romanism may be mentioned upon the authority of Mr. Kenney, who states upon oath, that there were but two members of the Jesuit order besides himself in the whole of Ireland, when he was appointed Vice-President of Maynooth. When he, after a short interval, removed to Clongowes, the number of priests, and of those who might become priests, had increased to nearly twenty. And from a return ordered by the House of Commons to be printed, 15th of June, 1830, the number of persons in Ireland bound by the Jesuit vows appears to have been fifty-eight; in England at the same time, 117. All these, with any augmentation which may have taken place during the ensuing five years, have grown up as suckers from that, in appearance exanimate, root which was planted at Stonyhurst not forty years before.

This design for reviving the Roman Catholic Faith in England has been thought deserving of more than domestic encouragement. It has attracted the attention of Foreign States, and has its branches extended especially to Rome. "The English Catholic Library" is established with the avowed purpose of obtaining proselytes, by lending gratuitously books treating of religious controversy and piety "especially to their Protestant countrymen" when under the

influence of admiration of the ceremonies of the Church in "that seat of Catholicity". "Many proofs" it is boasted, have lately been given "of *the happy effect* of those books of instruction;" and certainly, when it is considered what crowds are attracted to Rome of Protestants ill-grounded in the principles of their own faith, and most favourably situated for receiving the desired impression, as well as how extended may be their influence in multiplying the same impression on their return home, this source of conversions is not to be thought lightly of. An Institution of more direct influence is "the English College" at Rome, which is carefully cherished and mainly relied on, as an effective instrument for advancing the cause of the Romish Church in this country. A very remarkable proof of the deep policy by which it has recently been thought worth while to attach the students of this institution by redoubled ties to the service for which they are destined, was afforded in October, 1827; when, for the first time during several centuries, the Pope himself visited their summer retreat about 14 miles from Rome. A very striking account is extant, written by a former student of Stonyhurst, but then a member of the English College, who was present on the occasion. A most animated picture is drawn of the extreme affability and condescension of His Holiness, allowing them to kiss his foot and his hand, blessing their beads, dining at their table, conferring upon them as they knelt before him the very significant appellation of "*the hope of the Church*", and after his departure sending them as a present a beautiful young calf, ornamented with flowers, and moreover issuing directions to his masters of ceremonies that in the procession of Corpus Christi the students of the English College should carry the Baldachino, or hangings, which are borne over the Pope as he carries the Holy Sacrament. Such attentions are not lavished without an object; and when the period chosen for this manifestation is considered in connexion with other well-known circumstances, but slender doubts can remain as to what is "*the hope of the Church*," or how it is expected to be realized.

These, among many other indications, furnish the ground upon which it is assumed that a design is now in progress of execution, for re-establishing in England the Roman Catholic Religion.—The chief agency is evidently intrusted to the Jesuits; upon which part of the subject an observation must be offered, which

highly concerns all who even without any particular regard for religion, are anxious for the general welfare of the community.— The restoration of that order by Pius VII. has given compactness and momentum to elements which before that were scattered and comparatively inert. Under what circumstances was this effected, and how is it likely to involve us? The Jesuits within little more than two centuries (1555 to 1773), had suffered thirty-seven expulsions from various states. Such of these as took place during the 18th century had occurred in those states of Europe which are most devoted to the Romish Faith: viz. Savoy, 1729, Portugal, 1759; Spain and the two Sicilies, 1767; Parma, 1768; Malta, 1768. Lastly, as if to crown the whole by a most signal and exemplary instance, they were in 1773, suppressed at Rome and in all Christendom by a Bull of Pope Clement XIV. This prelate was cautious and temperate in disposition, not unaware of the importance to the Church of the services of this Order, nor of the scandal which must arise from his suppression of it. He had within his reach in the archives of the Propaganda, sources of information to which the rest of the world had not access. He deliberated upon these and upon the pleadings of the Society in its own justification during four years, and at the conclusion of that interval, deliberately set his hand to the instrument of suppression. Thus *ex Cathedra* he pronounced the Society to be inherently wicked and mischievous, dangerous to the peace of the world, and unworthy of any longer toleration. Severe as this censure may appear, the Abbe de Bernis, at that time Ambassador from France to Rome, declares, from his own acquaintance with the facts, that the Sovereign Pontiff “would have been more than sufficiently justified if the love of peace had not closed his mouth.” Forty years after this the world beheld with astonishment the issue of a Bull by the reigning Pope, reversing the decree of his predecessor, legalizing the vows of that so often prohibited society, and placing it in a condition to exercise, in all the countries of the world, that discipline which all had united in pronouncing injurious to their welfare. The Bull of Pope Clement amounted to a verdict against the Jesuits, who had been accused of insatiable avidity for temporal possessions, dangerous seditions, massacres, hatreds, enmities, prevarications which must destroy all social confidence, and treasonable practices such as endangered the safety of all govern-

ments. Yet Pope Pius, unaccountably forgetting or purposely omitting to notice this condemnation, restored the Society in the most unqualified manner. He without any reserve recalled to existence an Order against which the most papistical states, and the papacy itself had united in pronouncing sentence; and their unanimous conclusion was, that the Jesuits did not compensate, even by their exertions on behalf of the Church, for the horrible mischiefs of which they were in other respects the authors. Yet the head of the Church of Rome restored this Society in all its plenitude; neither accompanying his rescript with any refutation or denial of the odious doctrines and practices which had been imputed to it, nor expressing his own disapprobation of them, nor so much as giving a public caution against their re-introduction. The only reason dwelt upon in justification of his proceeding is the security of the Church. Placed as he is in the bark of St. Peter, and tossed with continual storms, he should deem himself on his pontifical responsibility guilty of a great crime towards God, if he should neglect to employ "these vigorous and experienced rowers" who volunteer their services. Verily it must be assumed that the end sanctifies the means, or how could the Church have lent its sanction to the restoration of a fraternity which the Church itself had condemned and suppressed as the source of ineffable enormities?

But whether the Church of Rome is prepared to justify this proceeding, or whether, having resorted to it in a moment of desperation, yet now, finding how well it has answered, she will set all censure at defiance, the consequence to ourselves is precisely the same. The Society being restored and once again planted in England, has directed all its energies to recover for the Roman Catholic Faith, its lost dominion over the people. Other of the regular orders, encouraged by the example of the Jesuits, have resumed operations. Six Colleges, besides Stonyhurst, under the direction of one or other of these orders, are now in activity upon a very extended scale, in various parts of the kingdom; and, as described in the Laity's Directory for the present year, the Roman Catholic Chapels in England and Wales are in number 410. A mere inspection of the newspapers from day to day will furnish evidence of their rapid increase; and confirmation, if it were required, that not one of these establishments is reared up without

furnishing its sheaf to the harvest of proselytes. These truths are stated here with the view of at once confirming the assertion in the Sermon, and of awakening the attention of the Protestant Clergy and people to the actual position occupied by their adversaries. Our engagement is an arduous one ; for it requires us to keep the middle path between two equally dangerous extremes : to maintain liberty of conscience, and to excite attachment for purity of doctrine, yet at the same time not to give occasion or countenance to that irregular intemperate zeal which threatens to dash in pieces like a potter's vessel the very frame and fabric of the Church. If we would preserve what is left us of our Protestant institutions, we must be careful above all things to have *union among ourselves.*

APPENDIX, No. XIV.

Extracts from Notices of Committee, &c.

NOTICE.

February 6th. 1834.

The Committee of the Catholic Church of St. Mary's, Sydney, consists of the following Individuals:—

Chairman.

The REV. W. ULLATHORNE ;

Honorary Secretary.

Mr. J. CONNOLLY ;

*Members.**

BYRNE, Mr. A. —
DEMPSEY, Mr. J. —
DAVIS, Mr. W. —
HIGGINS, Mr. A. —
HIGGINS, Mr. T. —
LEE, Mr. D. —
LEWY, Mr. T. —
M^cENCROE, Rev. J. —
MURPHY, Mr. R. —
M^cQUADE, Mr. M. —

PLUNKETT, J. H. Esq.
QUIN, Mr. J. —
REDMOND, Mr. E. —
REYNOLDS, Mr. W. —
RYAN, Mr. T. —
SULLIVAN, Mr. R. —
SHORT, Mr. M. —
TERRY, Rev. J. J. —
TERRY, R. Esq. —

* Note.—One of the Members of this Committee is the present Attorney General of the Colony, another the Commissioner of the Court of Requests, and *certainly eight, and it is believed more, have been transported to the Colony.*

TO THE PUBLIC.

February 24th. 1834.

THE dilapidated state of the Building hitherto appropriated for ROMAN CATHOLIC WORSHIP—the unsuitableness of that Building for such a purpose at any time—the rapid increase in the Members of that Community in the Town of Sydney—and the anxiety which is felt by that Body to so far advance the construction of SAINT MARY'S CHURCH, Hyde Park, that Divine Worship may be therein celebrated,—constitute the circumstances which induce the present APPEAL.

The Roman Catholics compose not only a majority of the Poor of this Town, but of the uneducated Poor, to a most disproportionate degree. Notwithstanding that they thus constitute a large portion of the Population, they are without one suitable Place for Religious worship. They venture, then, to make this Appeal to the more opulent of their Brethren, who possess the means—and with the means the disposition—to assist and serve them.

The Church is now closed in from the inclemency of the weather; but all the internal arrangements—the Altar—the Accommodation of the Congregation—the decent and suitable Furniture for such an edifice—are wanting, the cost of which must be defrayed by public Munificence or private Charity.

To the Roman Catholic Inhabitants of Sydney, the Committee of St. Mary's Church especially make this Appeal. Many of them possess the power—and the Committee trust, too, the willingness—to aid in an undertaking that promotes alike the public honour of their Religion, and the private benefit of their Families. They should assuredly bestow with no sparing hand to whom the advantages will be greatest, most immediate, and most permanent.

The Committee appeal also with respectful confidence to the liberal and kind among their Protestant and Dissenting Brethren. The boon from them will be the more generous and independent, by reason of the absence of all personal advantage which characterises it, save that advantage which noble minds alone know how to estimate, that we improve our own condition by improving the social condition of the Community in which we live. To these do we make this Appeal from a desire to be united to them by the obligation of gratitude which their kindness and co-operation cannot fail

to inspire ; we desire with them to cultivate and cherish the interchange of amicable intercourse and reciprocal service ; and with them we pray that the God whom all Christians adore, may establish among us that Peace, Harmony, and mutual Charity, without which the voice of truth is raised in vain, whilst error and vice are protected and continued by the contact and conflict of unhallowed passion and useless recrimination.

N.B.—In the course of the ensuing week the Members of the Committee of St. Mary's Church will commence a Collection, to which they respectfully solicit the contributions of the Inhabitants.

APPENDIX, No. XV.

*Judge Willis's Speech, and the Proceedings thereon at a
Public Meeting of the Roman Catholics.*

SYDNEY, NEW SOUTH WALES.

Thursday, July 19.

ANNIVERSARY MEETING OF THE DIOCESAN COMMITTEE OF THE
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AND PRO-
PAGATING THE GOSPEL IN FOREIGN PARTS.

Mr. Justice Willis.—I have great satisfaction in moving the following Resolution :—

“That this Meeting, with heartfelt pleasure, again record the grateful acknowledgments of the Members of the Established Church of England and Ireland in these Colonies to the Societies for the Propagation of the Gospel and the Promotion of Christian Knowledge, for their continued aid and support, more especially evinced by the generous and munificent spirit with which 150*l.* for the outfit, and 50*l.* a-year has been recently voted by one of these Societies to each of the twenty Clergymen either arrived or on their way out to this and the Sister Colony, a spirit of liberality and Christian feeling, perhaps without precedent, in the annals of any Society, and which, with the Divine blessing, will produce the best effects on the minds of those for whose Religious and Moral Improvement this large sum of money, to be paid annually, has been granted.”

Before adverting particularly to the objects of this Resolution, I may perhaps be permitted to say, that during the time I have been in this Colony, I have cautiously abstained from attending any public meeting, knowing that on such occasions, especially in small communities, warmth of feeling, and bitterness of expression, arising chiefly

from the local politics of the day, are frequently elicited and disturb that harmony and peace which all of us should endeavour most anxiously to promote. There has indeed been recently a Public Meeting, which though necessarily exempt from these evils, I should not have attended even if it had been in my power. I allude to that in aid of the Temperance Society. No one can detest the sinfulness of inebriety more heartily than I do; but I think that if our baptismal vows to renounce the Devil and all his works, and all the sinful lusts of the flesh—vows taken upon ourselves on our Confirmation—vows renewed whenever we are partakers of the Holy Sacrament—I say if these vows and our own daily prayers, “not to be led into temptation,” are nor sufficient to keep us, with the assistance of God’s grace, from this dreadful sin, no earthly obligation will do so. I object moreover to any human covenant being substituted for a Divine Command. I consider such a Bond as impugning, in some measure, the force of a much higher duty, as amounting almost to a distrust in the efficacy of our Holy Religion, and to this I can never assent. I will do full justice to the good intentions of those who attended that meeting; but, placing as I do, the matter on much higher grounds, I would not have been present if I could. To this meeting, however, no such objections as those I have alluded to present themselves. If I could for one moment suppose that any one could imagine that a Meeting to Promote Christianity by the Propagation of the Gospel; a Gospel founded on peace and good will towards man, founded on that charity which ends not with this life, but extends to the life to come, If I could suppose that a particle of political feeling, that an iota of the ephemeral strife which the turmoil of a busy world produces, could exist on this occasion, or that all-selfish and uncharitable feelings were not obscured by a better and more Christian spirit I would never have been here, I would immediately withdraw. But I take upon myself thus publicly to declare that I conscientiously believe this meeting to be wholly unconnected with all political feeling whatever save that which our holy religion inculcates, when it declares it to be our bounden duty, next to the fear of God and love of our neighbour, to honour the Queen, and to yield to her Majesty and all in authority under her, including the Spiritual Pastors she has set over us, all due Civil and Religious obedience. With regard, however, to the more immediate object before us, I believe, my Lord, that it is the duty of all who pray to do so with sincerity, and to evince that sincerity by furthering the object of their prayers as far as human efforts will permit, and

having done so, to leave the rest to the Almighty. When we pray, then, as it is our duty to pray, in the beautiful language of our incomparable Liturgy, "To the Creator and Preserver of all mankind, for all sorts and conditions of men, that He would be pleased to make His ways known unto them, his saving health unto all nations." Are we not, I would ask, unless our service be but lip service, bound to contribute such means as may be in our power for the accomplishment of this object? The matter, I think, is self-evident. Such, indeed, has been the feeling of our successive Monarchs who have patronised the Parent Societies, and of a vast portion of the subjects of the British Empire, who have manifested this feeling by their patronage and contributions, and thus enabled those venerated societies, for whom I now claim your thanks, to promote, as they now do, God's honour and glory, and to make His name a praise upon earth. The withdrawal of the Parliamentary grant from the Society for the Propagation of the Gospel, has necessarily crippled its exertions, and calls for the redoubled efforts of private benevolence. His Excellency the Governor has well said the future prosperity of this Colony must depend upon the moral and religious improvement of the people. When we see then, how far this prosperity has been promoted by the assistance of this Society in supplying us with sound Religious Instruction by sending out so many Ministers of the Established Church, (I say Established Church, for, I affirm that the Church of which we are members, is by law as firmly established here as it is in England), when we contemplate the boon we have thus received, and are daily receiving, all, I think, will acknowledge their gratitude, not in words only, but by contributing to the great work which, under God's blessing, is so prosperously begun. This brings me to a point which, however unpleasant, I should not discharge my conscience were I not to allude to. It is this:—Many members of the Church of England in their zeal to disseminate God's Holy Word, have contributed to Societies under the direction of Sectarians, whose tenets and principles are opposed to those which these contributors profess. This is a practice, at all times I think prejudicial, and in times like these particularly dangerous to the true interests of our Religion, "He that is not with me is against me."—If it be asked whether I consider no other doctrines lead to salvation but those only of the Established Church? I say, God forbid. But I feel convinced that the doctrines of our Church are the safest and best—therefore I profess them—therefore I assist in their propagation—therefore I abstain from promulgating any others. I believe the faith we profess to be the pure and Apos-

tolie Faith handed down to us as the tradition of the Fathers, and that this tradition enables us to read the word of God aright. I believe, that in what I conceive to be the undue assumption of spiritual power, the adoption of unauthorised traditions and idolatrous worship the Church of Rome has greatly erred. I believe also that in the rejection of *all Tradition*, and in arrogating that wisdom on which the frailty of our nature forbids us to rely; the Dissenters from our Church *do also err*. I believe that, when, by God's Providence, in his own good time, the Christian world is united in one fold, under one Shepherd, it will be so united within the pale of one Holy Church. Thus believing, I consider it my duty, as one of her members, *exclusively* to propagate her doctrines and to give my aid to the efforts of the Parent Societies. Thus believing, I humbly pray for the good estate of the Catholic Church, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." And thus believing, I would, in conclusion, remind you, as St. Paul reminded the Elder of the Ephesian Church:—"That it is more blessed to *give* than to *receive*"—I now, therefore ask you to join me in the Resolution which I move, and not only to do so but to aid us with your contributions.

PUBLIC MEETING OF THE MEMBERS OF THE ROMAN
CATHOLIC CHURCH.

Extract from the Australian Newspaper, July 31, 1838.

At the close of the service at St. Mary's Cathedral, on Sunday last, a public meeting took place to take into consideration the best means of dispelling an error induced by a portion of the speech of His Honor Mr. Justice Willis, delivered at a meeting of the Diocesan Committee, at the Old Court House, Castlereagh-street, on Thursday, the 19th instant, which that gentleman attributed to the Roman Catholic Community "*idolatrous worship*," and that they "*had departed from the pure Apostolic faith*."

His Lordship the Bishop took the Chair, and was supported by the Roman Catholic Clergy, who took their seats on either side on the platform. The Chapel was crowded by the laity, and on the business of the meeting being opened, the Bishop delivered the following address, premising that it might be remarked that several of the *leading members of the Lay-Community did not take an active part in*

the proceedings of this meeting. The reasons were so obvious they need not be specified ; the meeting might be assured that they felt equally pained and aggrieved by reason of the slander thrown upon their religion, with any individuals present.

The Pastoral Address of John Bede, by Divine Providence, Bishop and Vicar Apostolic of New South Wales and Van Diemen's Land ; to his beloved in Jesus Christ, the Rev. Clergy and Laity of Sydney and its vicinity. *

St. Paul has forewarned us that men will arise, speaking vain things, and the Royal Psalmist, in prophetic vision contemplating the spiritual kingdom of Jesus Christ, and its assailants exclaims, "How have the nations raged, and people meditated vain things against the Lord, and against his anointed!" (Psalm 2.) In every age, in every place, the Church hath experienced these predicted trials ; and we could not expect that our holy faith would be planted unassailed and unmaligned within the limits of our jurisdiction in exception to the general law. Accordingly, we have had proof that ridicule and misrepresentation are the portion of the people of God. For party purposes, the tenets of our religion have been made the topic of unjust comment unceasingly. It was vainly imagined we should become like unto those who thus slandered us. They have done these things, and we were silent. We sought after peace, and we followed her paths, for we knew they were filled with pleasantness.

But, my beloved brethren in Jesus Christ, circumstances have recently occurred which compel us to depart from the silent unobtrusive course which we deemed most fitting our sacred ministry. Our blessed Redeemer endured all in silence, till his eternal Father's name was used by one high in station for party purposes. And Paul, who prescribes patience and long-suffering, rebuked severely Elymas, who tried to pervert the right ways of the Lord in the Court of Sergius, the Proconsul. (Acts, chap. 13.) In like manner, we cannot permit calumnious expressions, which, proceeding from the pen or lips

* The style assumed by the Bishop cannot fail to be noticed ; by what authority is he *Bishop of New South Wales, &c.*? certainly not by any authority of any King or Queen of England : It can be only of the Pope, and the assertion and acknowledgment of the title here assumed, amounts to an assertion and acknowledgment that the Pope has power to make a Bishop of New South Wales. He is in fact, it is believed, created by the Pope, Bishop of Hiero Caesarea : The Bishop in his ordinary style has been observed to drop the place of which he is Bishop, and to place a *comma* after the word Bishop, thus he would have written "John Bede by Divine Providence Bishop, and Vicar Apostolic, &c." Here and elsewhere *the comma* is dropped, and he is styled Bishop of New South Wales, &c.

of ordinary men, might pass by, to escape unnoticed and uncensured when they come forth to the world impressed with a weight of authority in itself entitled to the deepest respect. Our worship has been represented to the public as idolatrous, by Mr. Justice Willis. A grave charge this! if true, it sweeps away from the fold of Christianity a large proportion of the inhabitants of this colony, and with them, four-fifths of the Christian world.

Such an accusation is in itself so far beyond credibility that we might leave it, as we before observed, unnoticed, had it not been stated that it proceeded from a high source. We, ourselves, could not credit the report. Our sincere respect for the individual implicated, our regard for our beloved flock unjustly maligned, induced us to write to Mr. Justice Willis, requesting to be informed whether the expressions imputed to him were correctly reported or not; to this request, we regret to say, we received a reply by no means satisfactory.

One, from whose breast the reverential love of truth ought to scare away every unseemly prejudice; from whose lips no words unseasoned by discretion ought to proceed, has volunteered his conviction, that our worship is "idolatrous." Have we not reason to feel aggrieved?

But since this charge of "idolatrous worship" has been brought against our holy religion, we deem ourselves called upon succinctly to expound those doctrines of the church which ignorance or malice has usually selected to justify this most dreadful imputation.

We premise, first—that we enter our solemn protest against those who, differing from us in religious belief, arrogate to themselves a claim to interpret our doctrines. "Every Church (observes a well known Protestant author) is the properest judge of its own doctrines and government." Secondly—we declare that God alone is the end of all religious worship.

The Catholic church holds, as the foundation of all religion, that our first duty is to believe, that God is the Creator and Lord of all things, and to love him with all the feelings and faculties of our souls; to prostrate before him all our mental and corporal powers, attaching ourselves to him by a continued service of faith, of confidence, and of love, for he is the source of all good.

Opposed to this duty is *idolatrous worship*, which consists in giving to any creature whatsoever that supreme adoration, honour, or worship, which is due only to Almighty God.

Idolatrous worship, consequently, as being opposed to the first duty of man, the Catholic church teaches to be one of the greatest

crimes which can be committed against the majesty of the one eternal God ; and every sincere christian must feel grievously injured by an imputation alike destructive of his faith and of his hope.

For, the Catholic church, moreover, teaches that the fruition of God and the remission of sin, are not attainable otherwise than in and by the merits of Jesus Christ, who, being God, became man, suffered and died in his human nature for the salvation of all mankind, that through his merits, gratuitously purchased for us, all may be saved—and that there is no other name under Heaven given to men in which salvation may be obtained. All spiritual graces in this life, all happiness hereafter, must come to us through the merits of Jesus Christ.

To God alone, therefore, do we offer the tribute of our supreme homage ; in Jesus Christ alone, his blessed son, do we rest our hope of salvation.

In contradiction to these our doctrines, it is said that we adore the elements of bread and wine in the mass—that we adore the Virgin Mary—that we worship the saints and images of Christ, and of the saints.

In the mass we believe that after the consecration, the substance of bread and wine is no longer present, but only the appearances. In the mass, we do offer supreme adoration to Jesus Christ, the son of God, whom we believe to be truly, really, and substantially present, under the appearance only of bread and wine. Not indeed present according to that *sensible* manner and *visible* form of existence which he once assumed for our salvation, but after a *spiritualised* manner, and in a *sacramental* form, not exposed to the senses, nor to corporeal contingencies. Even as we believe the divine nature to have been truly present in Jesus Christ whilst he was visible on earth, though concealed, so in this, his sacramental form of existence, we believe him to be truly present. The divine human nature being alike concealed, and their presence being made known to us by his own unerring word, which is the direct testimony of God. We adore, therefore, the saviour in the mass, as we would have adored him in the stable of Bethlehem, under the form of an infant, or on Calvary, under the appearance of a criminal dying upon a cross, relying on the testimony of God manifested to us by prophecy and miracles. In the mass we adore Jesus Christ, whom we believe to be present—whom we acknowledge to be truly God, the legitimate object of supreme adoration and love. The reality of the presence of Jesus Christ in

the holy eucharist, may form a subject of theological discussion. The adoration of Jesus Christ in the holy eucharist is a necessary consequence of a belief in the reality of that presence. And we hold that we have an equal right to draw our own conclusions from the words of sacred scripture, in favour of the real presence, with those who deny it. They maintain a right of judging for themselves—this right we also maintain.

Before we proceed to answer the other objections, it will be proper to remark to you, that the words, worship, honor, adoration, with several others, are terms in themselves relative and ambiguous, varying in their sense according to the nature of the object, to which the act by the term expressed is directed, and according to the intention of him by whom they are used. (Compare Prov. v. 9, and Exod. 20, 12, Dent. 28, v. 47 and 48). In scripture we are commanded to honor God and to honor the king, children are commanded to honor their parents. Is it to be supposed that the honor due to the king or to parents, is the same we owe to God? To God we owe supreme and sovereign honour, in which no created being can have any part. To the King we owe the highest civil honour. To parents, children owe the honour of filial respect and obedience. Thus the words adoration and worship are used in the ancient liturgies to signify supreme homage, and also affection and respect.* How frequently is the former word to be met with in this sense in the language of poetry, or of excited feeling. The latter, with perfect innocence, may be used in the same sentence in reference to God and to man. Thus in the first book of Chronicles, chap. 29, verse 2, "And all the congregation blessed the Lord God of their Fathers,

* It would not be difficult to find innumerable words and phrases, which are applied to the most dissimilar acts, and the most varied circumstances, where no misunderstanding is occasioned, simply for this reason, mankind have agreed to use them for different purposes; and no one will call his neighbour to account for so using them, and taking them in one of their peculiar senses. It is the same with the Latin word, "to adore," of which the primary meaning was to place the hand to the mouth; it simply signified to shew a mark of respect by outward salutation. The term was later applied to supreme worship, but was applied also in the Church to other objects of respect; but in ordinary language, we no longer use it, except when speaking of God. It would be very unjust to hold us accountable for the word being found in those formulæ of devotion, which were instituted before these controversies arose, and when its meaning was so well understood, that no ambiguity could occur. And certainly they are not consistent, who quote against us those services in which we are said to adore the cross, for they are taken from liturgies used in the very earliest ages of the Church.

and bowed down their heads and *worshipped the Lord and the King*. Here evidently the word worship is used to signify supreme homage to God—inferior worship to the King.*

Seeing therefore that these terms are in themselves ambiguous, and that their sense is determined by the intention of the person by whom they are employed, surely no arguments can be more unfair than those derived from the use of terms merely relative, and construed in a sense disavowed by those against whom such arguments are brought.

We therefore declare the faith which we have been taught from our infancy, when we state that we do not adore nor worship, nor honour with the supreme adoration, worship, and honor due only to God, any other than the one living, true and eternal God, the Creator of all things,—that whatever may be the terms employed we do not intend to express more than an honour and *respect infinitely inferior in kind*, and *infinitely inferior in degree* to this supreme homage. The honour we have in reference to the blessed Virgin and the Saints is precisely the same in *kind* with the respect and honour we would pay to *our fellow creatures on earth*, whom we deemed worthy of respect and honour.

How unjust therefore to say that we offer idolatrous worship to the blessed Virgin and the Saints! In like manner we renounce all divine worship and adoration of images and pictures, since God alone we worship and adore. Pictures, nevertheless, and especially the image of our crucified Redeemer *may* be placed in our churches to recall our wandering thoughts, and to inflame our affections. What christian can contemplate unmoved the image of his dying Saviour? It is a book to the unlearned; the Cross was the book of St. Paul, from which he derived his knowledge. We venerate the Cross as a son respects the image of his father,—a parent the picture of a child,—a friend that of a friend,—and to condemn the feeling which prompts this relative respect, would be to condemn the finest feelings of our nature: how unjust to stigmatize this veneration as *idolatrous worship!* Neither do we adore the saints. We believe in the *com-*

* In the ancient liturgies of the Church, as in the Hebrew, Latin and Greek, the words adoration and worship are used in different senses to signify the supreme homage due to God alone, and also respect honor and affection. See, in Hebrew, Prov. 3, ix; Exodus 20, i; Deut. 28, xlvii. xlviii.; and Psalms, 96, ix.; and 1 alias 3 Kings, 1, xxiii. In Greek, Gen. 24, xxvi, and Gen. 49, viii. In Latin, Adorare, Psalmus, 28, ii; Genesis, 23, vii.

munion of saints,—that the church triumphant in Heaven, is one in Christ with the church militant upon earth—that although faith and hope are absorbed in the vision and fruition of God, charity never faileth. Hence we believe, that the blessed, who have died in the Lord, pray for us their fellow-members upon earth—that they rejoice in the conversion of the sinner. We believe that the departed parent may pray for her children, when happy with God, even as that parent did pray whilst on earth. We believe that God may be favorably inclined to hear the petitions made by them in our behalf, therefore we believe that it is *good* and *profitable* (not *necessary*), to desire their prayers. Can this manner of invocation and communication with the church, be more injurious to the merits triumphant of Christ, our only Mediator of Redemption, than it is for one Christian to beg the prayers of another upon earth? Above all, can this be deemed *idolatrous worship*?

Should any one demand a more explicit declaration against this most anti-christian imputation, we most solemnly pronounce Anathema to him who commits idolatry, who prays to images, or worships them as gods. Anathema to him who believes the blessed Virgin to be more than a creature; who puts his trust in her more than in God. Anathema to the man who gives divine honor to any created thing, whether in Heaven above, or in the earth beneath, or who adores as God, any but the ONE ONLY TRUE AND LIVING GOD to whom be honor and glory for ever and ever—AMEN.

At the close of the address, His Lordship said, that having now touched upon the leading points of their faith as connected with Mr. Willis's allusion, he would proceed to the business of the meeting, and he had to express his deep regret that he was called upon thus publicly to acknowledge how keenly they felt aggrieved at the unfounded and illiberal charge made against the Roman Catholic community generally, by Mr. Justice Willis.

The Reverend Mr. Lovatt said, that to bring into effect the real purposes of the meeting, he had been induced to move the first resolution, which proceeded to state—

That valuing peace as the greatest of all temporal blessings, and believing its preservation to be a sacred duty, we have studiously avoided giving cause of offence to any upon the subject of religion which was given to man to be a bond of union with his fellow man. For the same reason, when our doctrines have been impugned or misrepresented, we have not answered railing for railing, and we fear-

lessly appeal in proof of this assertion to the authorities of the Colony, and our brethren of every religious denomination. We deem it criminal to bear false testimony against our neighbour; and we consider, that to charge any body of Christians with doctrines by them disavowed is a false testimony; it is a calumny deepening in guilt in proportion to the numbers maligned, and to the odiousness of the doctrines imputed. We consider that the charge of idolatrous worship against any body of Christians is most odious, for it strikes at the very root of their faith and of their hope; it ranks them amongst the Heathen; their acknowledgement of the sole dependence on one God, the Creator of all things, is denied; their trust in the one Mediator between God and man, our blessed Lord and Saviour Jesus Christ is declared to be a lie; their fitness for civilized life, which, as the experience of past ages proves, can only rest on these primary doctrines, is questioned. Moreover, that this charge of Idolatrous worship first brought against the Catholic Church, for the purpose of misleading the ignorant, and since resorted to, for the purpose of exciting party feeling and unholy prejudice, has been distinctly and repeatedly shown, to have no foundation whatsoever in our belief or our practice

The resolution was seconded by Mr. Adam Wilson.

The Bishop re-read the resolution, and stated, that if any persons had objections to make, they were invited to stand forward and make them. The resolution was then put to the meeting, and carried unanimously by the shew of hands.

The Reverend Mr. M'Encroe rose—It was with deep regret that he felt called on to allude in public to an estimable and highly official personage, but his duty imperatively called upon him to do so, and his public duty must supersede all feeling of delicacy which he might have on the subject—these must give way to the solemn charge laid upon him, and for which he should have to account when standing before the highest tribunal, before which all would be called to account. He (Mr. M' Encroe) admitted the *right of every person to pursue his own course for salvation, and to declare his belief or disbelief in particular doctrines, but in declaring his opinions he was not allowed to bear false witness against his neighbour.* Any one had a right to state what he conceived to be true, but he should arm himself with reasons, and with facts—he should acquaint himself with the belief and practice, before he presumed to attack the doctrine of his neighbour—and above all, he should not carelessly asperse

any doctrine upon hearsay. He should not misrepresent and insult a large portion of his Christian brethren who happened to differ from himself in the faith, without being fully prepared to answer for his assertions. If he had wished to attack the tents of the Roman Catholic Church, *he should have done so fairly and honestly*, and not by giving expression to what was not Catholic doctrine. Before making *such unwarrantable assertions*, he should have consulted the *formulæ* of the doctrine of their faith, and expressed and written explanations and decrees of her Prelates. If he had done so, and had expressed his dissent from doctrines correctly understood, *no person could have censured his disagreement with the Roman Catholic doctrines, nor with the candid expression of his disbelief*—but if on the contrary, he asserted what the Catholic faith expressly denied—that, which had been frequently attributed to it, and had as frequently been denied with abhorrence—then it became the duty—the urgent duty, not only of the clergy, but of the laity of that Community to assert their detestation of such calumnies, and publicly to disavow a participation in such doctrines. It was with the most painful feelings that he was called on *to denounce the assertion of so exalted and influential an individual*, but he was bound to his God and to his flock, to state aloud that the Roman Catholics abhorred idolatry, *and he could not sufficiently express his horror of the accusation*. It was culpable to rob, to commit various offences which were amenable to the law, but the charge now brought against the whole Roman Catholic people, was ten thousands times worse than highway robbery, or any other charge that could be taxed to man. They were charged with robbing the Almighty of the honor due to Him alone, and it was not to be wondered that they felt indignant at the accusation of giving glory to the creature, which was alone due to the Creator. *The slightest tinge—the shadow of “Idoltrous worship” essentially corrupts and destroys the purity and singleness of the divine worship of the ONE ONLY TRUE GOD, for the “Lord is a jealous God, &c., he will not bear a rival,”—“he will not accept a divided heart”—“he will not give his heart to another”—“no one can serve two masters”—“there is no union between light and darkness”—“there can be no communion between God and Beliel.”* Hence if the Roman Catholic worship be in any way “idoltrous,” Catholics are cut off from the true worship of the Living God in this world, and they can have no hope of mercy or glory in the world to come—an awful conclusion! and one forced on us by the astounding words of Mr. Justice

Willis. It was really painful for him to be forced to express himself in uncourteous and strong language, but standing, as he did, as the senior Chaplain of the Roman Catholic persuasion now in the Colony, and having had extended and great experience as a Priest, he could not help rebutting the calumny which had either wantonly, or ignorantly been cast upon their community.

He had been acquainted with Catholics from South and North America, from the East and West Indies, from France, Germany, Spain, and Italy, and he had never met with the idolatry imputed to the Roman Catholics by Mr. Justice Willis. He could not find excuse for *such a cruel charge, which had every appearance of being thrown out to excite a prejudice against a large body of Christians who were in every respect as devout, and as well conducted, as any other body of religionists.* To be accused of idolatry was a charge which no unprejudiced mind could believe against them, *and which was not only uncharitable, but untrue.* It was with pain that he had stated so much, but it was his duty to maintain the tenets of his Church, and to contradict that which had not the slightest foundation in fact or doctrine. He begged leave to propose the second resolution, which was—

That this Meeting cannot express in terms sufficiently strong its sense of the conduct of Mr. Justice Willis, who in a public meeting has declared, that Roman Catholics by reason of their idolatrous worship, have departed from, or greatly erred from, the pure Apostolic faith, an assertion containing a wanton and unprovoked insult, imputing to a large proportion of his fellow citizens, inhabitants of this Colony, a practical doctrine which they hold in the utmost abhorrence, and that this declaration on the part of Mr. Justice Willis, uncalled for by the circumstances of the meeting, and calculated to enkindle the flames of religious discord in this Colony, being direct evidence, that in his estimation, we possess neither a moral nor a Christian character; we the Roman Catholics of Sydney and its vicinity do hereby declare, we can have no longer esteem for, nor confidence in him.

The resolution was seconded by Mr. R. Murphy, and was carried without dissent.

Mr. M'Encroe said, that in moving the third resolution on the part of the Reverend H. G. Gregory, who was absent from the meeting, he must observe that it had been declared that many Protestant gentlemen had expressed themselves equally indignant at the

unjust and uncharitable aspersions thrown out against the Roman Catholics, and that many of them would have attended the meeting, but that it was called in the name of the Roman Catholics only. It was very gratifying to him to state, that many Protestant gentlemen with the kindest feelings, had come forward and contributed to the erection of Temples for the worship of the only true God, and he thought it was a duty they owed to those gentlemen, to rebut the presumption that they had contributed to the support of "idolrous worship," which, if allowed to pass unheeded, and uncontradicted, would indirectly attribute to them a culpability they deserved not. In justice and in gratitude to those gentlemen who must have truly appreciated the doctrines of the Catholic Church, differing as it did in some points from their own, he was happy on the part of his brother Clergyman, the Reverend Mr. Gregory, to propose the following resolution :—

That among the motives for this expression of our abhorrence of the imputed Idolatry, not the least is our desire to rescue from so gross a calumny our respected Protestant brethren, who have so liberally and generously contributed to the erection of this and other Temples to be dedicated not to the service of idols, but to the worship, in spirit and in truth of the living God.

The resolution was seconded by Dr. Burke, and carried unanimously.

It was then moved by the Reverend Mr. Murphy, and seconded by Mr. A. Ennis—"That a copy of these resolutions be presented to His Excellency the Governor, with a request that they may be transmitted to the Right Honourable the Secretary of State."—Carried unanimously.

Mr. Adam Wilson moved that the Bishop should leave, and that the Reverend Mr. Murphy should take the chair.

The Reverend Mr. Lovett moved—"That the thanks of this meeting be given to our revered Bishop for his zealous and dignified conduct, and for the honor he has done us in the chair in presiding over this meeting."—The resolution was seconded by Captain Carter, and was carried unanimously.

The Bishop addressed the meeting :—The proceedings of one of the most painful days of his existence had nearly come to a conclusion. They had been obliged to lay aside, for a short space, the unobtrusive and humble course they had always followed, to bring to the test of truth, what if true, would debase them below the heathen

nations, and render them a reproach to the name of Christians. They had met, and he hoped by their unqualified denial of the odious charge made against them, that they had removed from the minds of their brother Christians the odium which the indiscreet avowal of a gentleman high in office, attached to them. Having done so, it was now their duty to fall back into their wonted course of quietude and charity, and it rested with them to show to their opponents the real beauty of religion, by the purity of their lives. He earnestly prayed his flock to preserve and cherish feelings of peace and good will towards their brethren of whatever denomination, regardless of the calumnies that might be thrown upon them, either by unkind or ignorant persons, which would in the end meet their own refutation, and rebound upon the propagators. He entreated them to remember that, whatever difference existed in the forms of religion, there was one great commandment given to all, that they should love one another like brethren, and this they were bound to obey, however others neglected it. With these words he he would dismiss them in peace.

The meeting was conducted throughout with the most perfect order, not a word being uttered (except by the speakers), from the beginning to the end, and the Bishop having given his Benediction the meeting broke up as if nothing uncommon had occurred.

APPENDIX, No. XVI.

Philanthropos's Letter in the Sydney Herald.

DR. ULLATHORNE.

TO THE EDITOR OF THE SYDNEY HERALD.

SIR,—Yesterday morning I attended the Roman Catholic Chapel in this town, on the occasion of a novice taking the vows of a *Sister of Charity*. It is not my intention to enter into the details of the ceremonies, it is sufficient to say on that point, that the whole proceedings were so grossly absurd, and to all, but the blind votaries of superstition so nauseating and disgusting, as to fill all unbiassed witnesses with pity for those who are weak enough to be misled by imposition so monstrous, and to excite the utmost indignation against those who resort to arts so despicable, to delude the ignorant multitude.

Premising merely that Dr. Ullathorne, in his discourse to the new sister on the occasion, assured her that she had now become "*like unto the angels in Heaven*, and had entered the band of 144,000 virgins who are "*espoused to Christ*." I come at once to the point which has induced me to trouble you with my present letter.

Dr. Ullathorne, in his discourse from the Altar, repeated again and again, that the Church of Rome is the "*Church of Australia*." If any thing were wanting to exemplify the arrogance, and show the dangerous designs of the Roman Catholic Priesthood, this mendacious and insolent assertion supplies the *hiatus*.

But this is not the first occasion that I have been an eye and ear witness to the bold assumption of this presuming Priest. It is but

three or four weeks ago that I heard him denounce Protestantism from the Altar, as a gross delusion. He held in his hand the translation of the Scriptures as used in our Church, and asserted in the face of his hearers, among whom were many Protestants, that so far from being a correct translation of the inspired writers, it contained only what was intended to serve the interested purposes of the three translators. From this he deduced the inference that ours is not the Religion of Christ, but of three men whom Protestants blindly follow, and whose *dicta* we receive as the word of God. He also, in fact, avowed the doctrine that none who are not of the Church of Rome, can be saved. All this too was advanced under the pretence of giving lectures on Christianity, without entering into controversial matters.

It is, indeed, time for Protestants of all denominations "to be up and stirring." The cloven foot, which Jesuitical cunning, for some time endeavoured to conceal, is again put forth,—the tyrannical and exterminating spirit of Popery again rears its head—now, viper-like, insidiously stinging those whose too great liberality and charity have restored to the serpent its venomous fangs,—now again, boldly trampling under foot all that resists its blighting progress.

It is time, I repeat, for all Protestants to unite in arresting the spread of this pestilence. If we continue our supineness much longer, it may overrun the land, and subject it to the same ignominious debasement as benighted Ireland. For supineness and sloth are not the characteristics of the Popish Priesthood. Their whole time and energies are devoted to their vocation. They are indefatigable in propagating their mischievous doctrines, and strain every nerve to work out their own ends.

This town seems to be fixed upon as the centre-point of their operations. From two to four or more Priests and six Sisters of Charity are labouring day and night amongst us. Upon whatever side we look, these holy Brethren and Sisters are seen making their "exits and their entrances," diffusing, in all directions, the subtle poison which lurks under a fair exterior. The Female Factory and the Hospital, are rarely free from their visits. Of their proceedings at the former place, circumstances have been bruited abroad which ought to be inquired into, though probably inquiry would be of little avail, as we know that the pitiable and ignorant victims of this superstitious creed would be prevented by secret threats of damna-

tion, from disclosing aught militating against the propriety of the proceedings of their spiritual guides.

My present object, however, is not so much to expose the proceedings of the priesthood, as to draw attention to the necessity which exists generally, and in this town particularly, for the establishment of Protestant Schools, and for supplying increased opportunities of attending public worship. *We have at present, only one Church, which is not capable of containing one half the number of persons who would gladly attend. Many members of the Church of England, are therefore compelled to omit public worship, or to attend other Chapels, which many do; some from curiosity, others from an objection to allow their families to grow up in the neglect of these public observances.* The Roman Catholics and Wesleyan Methodists, are daily rapidly extending their influence, whilst that of the Church of England, is rapidly retrograding, owing to the supineness which so generally prevails amongst its members. Yet, it can scarcely be denominated supineness, for all that is wanted is some person to take the lead, and put the machine in motion, which, when once fairly started, will not be a laggard in the race.

I am, Sir,

Your's, &c.,

PHILANTHROPOS.

Parramatta, April 10th, 1839.

The following extract is taken from the first number of the *Australasian Chronicle*, published at Sydney, on the 2d of August, 1839, which was brought to the notice of the Writer of these Observations at this stage of their publication. "The primary objects," of that paper, are stated in the Prospectus published in the first page to be as follows. "To explain and uphold the civil and religious principles of Catholics, and to maintain their rights."

This extract is appended in further proof of the Writer's statements as to the position assumed by the Church of Rome in the Colony :

THE CATHOLIC MEETING.

A General Meeting of the Catholics of Sydney and its vicinity was held in the Cathedral Church of St. Mary, on Sunday, the 14th ult. after the celebration of Divine Worship;—the Right Reverend the Bishop in the chair.—His Lordship was supported by the Very Reverend the Vicar-General, the Clergy of Sydney, and the Gentlemen composing the Committee of the Cathedral. The proceedings were opened by the following

PASTORAL ADDRESS.

John Bede, by the Grace of God, and by the appointment of the Holy See, Bishop, Vicar Apostolic of New Holland and Van Diemen's Land.

To the Beloved Clergy and People of Sydney, Health and Benediction,

From the earliest period of the Christian Church it has been deemed advantageous to religion, that the clergy and people should meet the Bishop at stated times, to deliberate and to resolve on matters temporal, appertaining to the common good.

The last occasion which assembled us was indeed of the most joyful character. We welcomed amongst us, venerable co-operators in the work of the ministry; holy virgins also to whom the Almighty disposer of hearts gives a sublime vocation, to preserve the innocent from perversion, to reclaim the impenitent. The good which already results from their labours has gone beyond our most sanguine expectations. Our responsibility is alleviated, by the consideration of the efficacious assistance Divine Providence hath sent us.

Since we met, schools have been opened in various places, and in most instances, with great success. The preparation required by the Church Act for the permanent establishment of the clergy, have been arranged at Yass, Goulburn, East Maitland, Windsor, and Wollongong.

We have reason daily to rejoice in the numbers of our stock, who, under the all-healing influence of Divine Grace, through the zeal and unceasing labours of our beloved clergy, are returning to the practice of their Christian and religious duties. May the Lord continue the good work until his Church amongst us shall be to him a spouse without spot or blemish.

Since, however, we last assembled, the Almighty has afflicted us.

It hath pleased him to remove from this state of existence one of our young ecclesiastics, Mr. Mac Phillips. His sojourn on these shores has been only for sixteen months. Endowed with good sense and sound understanding, with discretion and experience beyond his years, his virtues gave the most flattering promise in regard of his future usefulness in the ministry. We bow with unfeigned submission to the adorable will of God, whilst we acknowledge the sorrow of heart with which we contemplate his loss. *We recommend this estimable ecclesiastic to your grateful recollections, and to your fervent prayers.*

We regret to find that misrepresentation of our doctrines of our practices has not yet ceased. We did hope that the peaceful course we have chosen would at length obtain tranquillity, so that the various denominations of our Christian brethren would with us cooperate in renovating the face of the land, in inculcating the duties of our common Christianity, in encouraging the acts and sciences which improve and adorn social life. How preferable is it to be thus employed in these things rather than in misrepresenting each other's doctrines. Why widen the breach between Christians, which each good man must lament to exist, and give food to the jeer and the sarcasm of the scoffing infidel? Of misrepresenting either the doctrines, or motives, or actions, of our Christian brethren, we deem ourselves guiltless; nor are we aware, that such a charge can be brought with justice against any of our communion.

We are, however, charged with aiming at advancement, and struggling for superiority, and our clergy are marked out as a body to be particularly opposed. In what respect may we ask, can these allegations be sustained? What facts can be adduced in proof? Our aim has been, and will be, to mind our own business, to fulfil the end of our ministry, that so we may render a good account to Him who has called us unto it, to labour unceasingly for the salvation of souls committed to our pastoral charge, and to encourage our clergy by word and example in all that is good. Other advancement than that which may by such conduct be attained in the estimation of the unprejudiced reflecting part of the community, we disclaim. Other superiority than that, which a more strict accomplishment of the law of charity and truth, the better gifts which St. Paul exhorts all to pursue with a holy imitation, we absolutely renounce. With worldly ascendancy and worldly superiority we have no wish to be connected. *How can we*

in a country, where happily for us and our posterity, the principle of religious equality, a principle not invented by man, which whilst the social relations remain intact, man cannot infringe by penal enactments and be just, that principle of religious equality has been acknowledged to exist, has been adopted as the basis of legislative arrangements.

And whilst we disclaim all desire to obtain ascendancy and superiority, it becomes us as we value our religious liberty and the transmission in peace, of this the most valuable of earthly blessings to succeeding generations, to watch over its preservation with jealous care, and to repel every attempt that may be made to establish a privileged denomination of Christians amongst us. And whenever indications clearly justify suspicion, we deem it a sacred duty to remonstrate; satisfied that the harmony of our social relations must be endangered, if in the love of peace we permit the attempt to remain unnoticed.

Under the protection of an enlightened and liberal Government, exert yourselves, dearly beloved, to improve by your personal example and influence, the moral state of the community. Encourage every undertaking which tends to this object. Remember, that no means are more conducive than a strict attention to the education of the rising generation. You have now schools suited to every form of education. Persons well qualified to teach your children have come over to the Colony for this express purpose, and we expect we will no longer be indifferent and careless on a subject of such vital importance to yourselves and children. We are gratified to observe, that our schools have received a considerable accession of numbers since we last addressed you; still we have to lament, that through the apathy of parents, the street is the school frequented by very many children—an apathy not confined to the lower order, to those who with a show of reason excuse the absence of their children from school on the plan that their services are required at home.

Whilst we exhort you to attend to the education of your children, our duty requires us to caution you not to send them to schools conducted on principles adverse to the principles of your holy faith, in the benefits of which they cannot participate without surrendering their freedom of conscience.

By an exact fidelity in the discharge of all our moral, religious, or social duties, let us, dearly beloved, evince our gratitude to the Author of all good, through whose merciful dispensation we enjoy

perfect religious freedom, a blessing denied to our forefathers. May his grace enable us to adorn our faith by a holy life, and to transmit it pure and undefiled to future ages; and in all our undertakings to promote his glory, and to preserve our rights, may the influence of his Holy Spirit bless our proceedings through the merits of Jesus Christ our Lord.

The above address, which was listened to with the most profound attention and respect, having been read, his Lordship observed that to some it might appear strange that the House of God had been chosen to discuss the subjects about to be brought under the attention of the meeting. To these it might be replied, that having reference to the first and best gift of God, (without the enjoyment of which, it was impossible to discharge in peace the duties of religion, or of social life,) freedom of conscience, unrestricted by the shackles of man on his fellow man, no place could be more proper than the Temple of God, for the discussion of such subjects: under the shadow of the cross, the mind would become disciplined to approach them with becoming reverence; with firmness of purpose; but with kind charitable feelings towards all.

It might, moreover, be remarked, that the gentlemen holding official situations did not take part in these proceedings. Having ourselves experienced pain from the unguarded expressions of public functionaries at meetings held for religious purposes, the propriety of preventing consequences which might occasion regret, immediately suggests itself. The gentlemen alluded to, neither would nor could use language which might give just offence to other denominations, yet to guard against the possibility of sinister party motives being attributed to them, to the diminution of their public usefulness, we have deemed the loss of their services, however valuable, preferable to the danger of such a misconstruction. With these observations his Lordship requested them to proceed to the business of the meeting.

Dr. Lee, in moving the first resolution, spoke as follows: My Lord, The resolution which has been put into my hands, contains, or rather is in itself an axiom; it therefore needs but little remark by way of introduction. It is, however, an axiom which is appropriately introduced in the proceedings of this day, and cannot be too generally known or appreciated; and in connexion with the important objects of this meeting, ought to receive, as it does, addi-

tional force and sanction by its promulgation in this edifice, and in your Lordship's presence. As I might detract from its terseness and coherence by amplifying, I shall simply read the resolution for the adoption of this assembly.

Resolved, 1stly, That the object of government being the outward well-being of society, and not the inward conscience, we hold that no temporal authority has a right legislatively to interfere in those relations which are purely between man and his Creator; hence, whilst with gratitude we acknowledge the good feeling which has authoritatively declared the existence of perfect equality amongst all denominations of Christian belief in the social relations of the Colony, we, at the same time, avow our conviction, that this exists not solely by reason of legislative enactment, but in virtue of man's own right.

This resolution was seconded by Dr. Burke, and carried unanimously.

The Very Rev. Dr. Ullathorne, Vicar General. My Lord, This second resolution, which I have to propose, is a consequence from the first, which embodies its reason. Before making any other remark, I wish to take this opportunity of disclaiming certain misdemeanours against the peace of society which have been imputed to me by a portion of the public press. For the last six months, since my return to the Colony, I have been selected as the mark by which to attack the Catholic community, I suppose, on that well known principle of the human mind, that that which is made personal to one is felt much more vividly by the reader than that which is left as a general charge upon all. I have been accused of various uncharitable and bigotted acts, perpetrated in the course of my Christian ministry. These accusations have been untiringly reiterated upon the evidence of the first writer, a man without a name, who never himself witnessed the things he describes. The principal writer upon this scandal is, I am given to understand, and regret to hear, a clergyman. An often told tale, however absurdly it may have sounded at first, is at last believed. I have been silent for six months; were I longer to continue my silence, I should sanction my own condemnation. I have been accused of preaching the damnation of Protestants: I have done no such thing. I have not met either a Catholic or a Protestant who heard the lecture referred to, and there were many Protestants present, who did not express his astonishment that misrepresentation should have dared to go so

far. My object was peace and conciliation, and the whole scope and tenor of my lecture went but to show, that no individual Catholic, by his principles, had any right to condemn the conscience of an individual Protestant in matters of his belief. I have been charged with denouncing the Protestant version of the Sacred Scriptures as an imposition. That there are errors in that version every Protestant commentator agrees with me. But I have not even referred to these. The aim and end of the lecture referred to, and of every portion of its composition, went but to demonstrate that the Protestant as well as the Catholic rested upon some authority more than the Sacred Scriptures themselves, at least upon the testimony and erudition, and therefore upon the authority of *the*, not *three*, translators, for the fact of their possessing the Sacred Scriptures themselves in the English translation; and that a translation is in its own nature nothing more or less than an interpretation. I wished to shew, that those who accused us of taking another authority besides the Bible, did the same thing. This is the length of my offending on this topic. I am accused of having practised, and of having directed the practise of, a most base and degrading system of proselytising. To proselytise is to go round soliciting those of other religious communions to desert their creed and adopt yours. "They compass the world," says our Saviour, "to make one proselyte." Now, this is an imprudence of which neither I nor any other Catholic Clergyman was ever guilty. Our knowledge of human nature, and that *traditional discipline* upon which, *after the ancient wisdom*, we are formed, instructs us, that to invite any one where there is no volunteered manifestation of a predisposition of mind, is to make a hypocrite who will sooner or later disgrace our cause. No person can shew that a Catholic Priest was ever so absurd; it is our custom always to delay until we are solicited; we first diligently search the motives of the party. We put ourselves into no hurry; and it is only after we begin to feel assured that there is an earnestness, not prompted by any material or temporal interest, that we commence giving our instructions. I know indeed of parties who have obtruded themselves upon the members of another denomination—who have forced a way for themselves and their tracts into the houses of the helpless poor—who have harassed the beds of the sick, and thrust themselves, despite the will of the husband, into the chamber of the dying wife, regaling her in her last miseries, with insults and representations of her belief,

and with caricatures of her sacraments, her pastors and other instructors; I could even name times, and places, and persons, but I forbear; these persons were not Priests or even Catholics. Is there a Protestant in this Colony who, however closely he may have observed our course, can say that, of his own knowledge, he ever knew an instance of our having obtruded either ourselves or our doctrines upon any one person, still less of our having insulted, derided, or misrepresented the professors of any other belief? That the whole of our course has not been eminently peaceful? That we have ever stepped beyond defence against aggression. That we have not borne calumny upon calumny, and one misrepresentation after another, until we have been compelled at length by the very spirit of peace, to shew that we are neither the degraded slaves nor the impious idolators, nor the domineering bigots, unfit for all human converse, our enemies toil to make us appear. A few years ago, and where was the man in society, or the pen in the press, which did not deplore the want, and invoke the aid of a Catholic Clergy, to instruct and amend the Catholic people. We have left all things—we have come, our exertions are beginning to shew a good result, and this is our reward. What is our crime? We have mingled in no party strife or political contention, we have not sought to make ourselves a property, we have taken none of our time, or of our small means from our people to ourselves, acts which are readily excused in the clergy of other creeds; we have not even sought the gratifications of social intercourse. No, a Priest passes from his daily toils amongst the sick in body and diseased in mind, from amongst the wretched and degraded in every degree of misery, from gangs, and prisons, and hospitals, and sick chambers, from quelling drunken insolence, and reconciling domestic feuds, from long and weary contests with vice and crime, he passes to his retirement, his prayers and his books; he asks but a little time to calm and strengthen his heart before God, to prepare him for his renewed war against human passions, for a little leisure to refresh and repair his mind for new efforts, and even this one consolation of his life, it is denied he shall possess in peace. Again I ask, what is our crime, but that we have laboured and striven to present our people to the Government better subjects, to employers more faithful and trustworthy dealers, to masters more orderly and better servants, to society, better men? If we have failed in this attempt, whom have we injured? if we have at all succeeded,

where is our guilt? It is well to say that a few nameless hirelings are our revilers. Every man who continues to receive the slander encourages it, and every man who pays for it sanctions the slander by his act, whilst he cherishes the slanderer in his guilt. The resolution speaks its own sense. It appeals to the free and independent mind of every communion. Freedom of conscience was proclaimed in the Sermon on the Mount—"Judge not that you may not be judged," and by St. Paul—"Why judgest thou another man's servant, to his own master does he stand or fall." There was a time when states saw but one religion amongst a people. When religion gave her sanction, her consecration, and her strength to the throne, whilst the sovereignty returned her countenance, her support, and something of her earthly majesty to the enforcement of religion. And what would states give could they have it now. From how much care, trouble, and legislation would it relieve a government. But at present there is not one religious community which does not form a minority, whether in the British Empire, or in the British Colonies. The powers of government, say the doctrines of the time and of her statesmen, are derived from and represent the entire community. For the state, then, in these times, to recognise and ally herself to the religious sense of one minor section is a practical absurdity and a political contradiction. I have great pleasure in saying that I strongly express my own conviction in proposing the following resolution :—

2ndly—That we have observed with pain, expressions used, and efforts made by individuals, indicative of a disposition to disturb this equality, and to obtain the recognition of one religious denomination of Christians as the Established Church, having superiority and privileges not to be possessed by other denominations. Apprehensive of the evils, the destruction of our peace, and the ruin to the colony, which must sooner or later inevitably follow, if the state of things contemplated by these individuals be accomplished,—we, in the name of the Roman Catholic Community of New South Wales, hereby declare, that we will never cease to remonstrate against these attempts. The desire of ascendancy imputed to us, we disclaim. Our desire is to maintain peace; we seek not superiority. Perfect equality amongst all religious denominations, is our sole object, and that we are determined to uphold.

Captain Carter seconded this resolution, and was carried unanimously.

Moved by Adam Wilson, Esq.

3rdly—That this meeting, feelingly and practically convinced, that so long as the Head of one denomination of Christians is privileged to sit in Councils of the Colony to legislate, and to judge upon and direct the execution of the laws, even such as regard the Ecclesiastical affairs of other denominations of Christians, those other denominations cannot enjoy perfect religious freedom, still less, religious equality, do adopt and approve of the following memorial, praying the removal of the Right Rev. the Protestant Bishop from the Councils of the Colony, that the principle on which the Church Act has been established, may be carried into practical effect, the principal of perfect religious equality amongst all denominations of Christians.

To the Right Honourable Her Majesty's Principal Secretary of State for the Colonies, the Right Honourable the Marquis of Normanby, &c. &c. &c.,

The humble Memorial of the Catholic Inhabitants of New South Wales.

RESPECTFULLY SHEWETH—

That Her Majesty's Catholic subjects in New South Wales constitute, by the census, one fourth, but, in fact, one third, of the entire population of the Colony.

That after many years of most grievous destitution of the means of receiving the religious instructions and the rites and sacraments of their Church, and of giving their children some education without fear of the corruption of their religious tenets, they, at length, under the enlightened government of Sir Richard Bourke, and the encouraging sanction of the Home Administration, began to enjoy all the advantages of the exercise of their religion and of being educated, from which has already followed a visible and marked improvement in public morality and decorum.

That in the spirit of the letter of the Right Honourable Lord Glenelg, of November 30th, 1835, strongly approving the "equity of the arrangement proposed by Sir Richard Bourke, in his letter to Lord Stanley, of the 30th of September, 1833, of giving equal encouragement to the three principal Christian Churches in the Colony," the Church Act was by the Honourable Legislative Council of the colony passed in the year 1836, giving Her Majesty's Catholic subjects equal means of receiving religious instruction, and of being educated in conformity with their tenets, relatively, not indeed to their numbers, but yet to their property, with the principal Protestant denominations of the Colony.

That though we are sensible that in this we only enjoy, after long delays, a right grounded in "equity," to use the words of Lord Glenelg, we nevertheless feel ourselves bound in eternal gratitude and are "thus taught," as Sir Richard Bourke, in his letter to Lord Stanley, anticipated we should be, "to look up to government as our common protector and friend, securing us to the state as good subjects, and to society as good men."

That after this preamble of facts, your memorialists entreat the attention of your Lordship to the anomaly which exists to the prejudice of the religious equality established upon them by the Church Act.

The head of one of the Christian denominations in the Colony, the Right Rev. Doctor Broughton alone, enjoys a seat in the Legislative and Executive Councils.* In the Executive Council the details of all Ecclesiastical arrangements, connected with the Government, are received and judged upon; though your memorials do not assert undue influence has been used to their prejudice, yet they cannot forget that the Right Rev. Prelate first disturbed the Colony with Religious Controversy, respecting them in the year 1833, That he gave them just reason to complain of misrepresentation of their tenets, whilst opposing the general system of education in 1836.

¹ That if the Colonial Press gave correct information, the same Right Rev. Prelate, on a public occasion, with measured phrases, but in a spirit which cannot be mistaken, pointed the zeal of his Clergy against our Communion by name, and against our Rev. Clergy, as persons who are aiming at, and struggling for, superiority, although it is well known their efforts have been exclusively directed to the moral improvement of their own Congregations; they have not meddled with any other thing, and they have hitherto borne these reproaches in silence. Moreover we hear with astonishment that proofs will ere long reach, if they have not reached your Lordship, of an attempt made by the same Right Rev. Prelate on the most frivolous and vexatious grounds, which are unfounded in fact, to destroy the civil existence of our revered and beloved Prelate, the local head of our Church, in his Episcopal character, that the Right Rev. Doctor Broughton alone may be recognised as a Bishop in Australia, to rule over the con-

* The Petitioners overlook the circumstance, that the Attorney General who is a Roman Catholic, and also a Member of their Lay Committee, is the legal adviser and therefore in the Councils of the Governor and is also a member of the Legislative Council, they cannot be said therefore, either to be unrepresented, or without influence in the Councils of Government.

sciences of men, one third of whom do not acknowledge his jurisdiction over them, whilst our Presbyterian Brethren, with many other denominations, a large proportion of the remainder reject it.

With these proofs of the spirit which animates the Right Rev. Dr Broughton in our regard, we are convinced that your Lordship will deem that we have reason to feel aggrieved that he should be a member of a Secret Council which adjudicated on matters appertaining to our Church, a Council in which we have no representative, in which there is no member of our creed.*

And that your Lordship may more clearly apprehend the nature of the grievance, of which we complain, we beg respectfully to state, that before any aid can be obtained under the Church Act, it is required that there be laid before the Honourable Executive Council :—

1st—An account of all monies collected.

2ndly—A declaration signed by the Right Rev. the Catholic Bishop of the sources whence these monies have been obtained, whether in the colonies or elsewhere.

3rdly—The names of the parties subscribing.

4thly—The names of the Trustees.

5thly—Plans, Specifications, Estimates, and a variety of other particulars.

That in consequence of this your memorialists are subject to the intolerable grievance, a grievance they have hitherto born in silence, hoping that the contemplated changes in the Councils of the Colony would ere this have removed its pressure, the grievance of being compelled to disclose the whole of the temporal concerns of their Church, and the arrangement of its external Ecclesiastical government to the head of another denomination of Christians to whom we belong not.

That, urged by the pressure of all this grievance, your memorialists cannot withhold this solemn declaration to your Lordship, as the representative of Her Most Gracious Majesty's Government, that under this present mode of administering the Church Act, we are subject to an inquisitorial control, directly at variance with the principles of Religious Freedom, and with the principles of the Church Act itself.

That your memorialists, following the example of their brethren of the Presbyterian denomination in the Colony, in their address to your Lordship's predecessor, respectfully pray, that Her Majesty's Government would be pleased, in their wisdom, to provide that the

* See note to preceding page.

affairs of their Church may not be made subject to the Legislative Authority, or to the Executive power of the head of another denomination of Christians.

And your Memorialists, as in duty bound, will ever pray.

This resolution and memorial were seconded by Roger Murphy, Esq., and carried unanimously.

The Rev. Francis Murphy in proposing the 4th resolution said : My Lord,—I feel great pleasure in being called upon to propose to this meeting the resolution which has been now put into my hand. Firstly, because it embodies sentiments congenial to my own ; and, secondly, because it affords me an opportunity of again publicly denying the truth of an accusation which a thousand times has been brought against us, and a thousand times proved to be unjust, and completely contrary to our well known principles and practice ; namely, that we are opposed to the reading of the Bible. Now I say that we are not opposed to the reading of the Bible—we are not opposed to the circulation of the Scriptures amongst our people, and in proof of this assertion I have only to appeal to this one fact, that the present Catholic Primate of Ireland, Dr. Crolly, has caused the Douay version of the Bible to be stereotyped, and to be sold at a very moderate price, for the sole purpose of enabling almost every Catholic to have a copy of the sacred volume ; and previously to my embarking for this Colony I supplied myself with a large quantity of Coyne's edition of the Bible, copies of which may be purchased at any time from the clerk of this church. We are not then opposed to the circulation of the scriptures amongst our people ; but I will tell you what we are opposed to:—we are opposed to any system of education which places in the hands of our children an edition of the scriptures which we consider imperfect, and in many passages completely at variance with the originals. We are opposed to a system which allows Protestant masters to explain those scriptures to our Catholic children.—We are opposed to a system which makes the sacred word of God a common class book, and which allows every child to interpret for himself the mysterious volume, because the Church, taught by the experience of ages, has long since learned that the wasp and the bee draw honey and poison from the same fragrant and beautiful flower. If, therefore, such a system should be contemplated for this Colony, we have met here this day to enter our most solemn protest against

it, and to declare that how highly soever we value the blessings of education we value the salvation of our little children still more, and, therefore, never shall consent to any plan of instruction by which that salvation might be endangered, or our sacred trust neglected and betrayed. I move:—

4thly—That whilst we respect the conscientious feelings of the various denominations in the Colony, differing from us in religious belief, we claim as a right that our freedom of conscience be respected. In this spirit, we fully anticipate from a just government that no Board of Education will be formed in which we cannot be duly represented; no principle established as the basis of an educational system which will exclude us from a participation in its benefits.

This resolution having been seconded by Mr. Coyle,

The Very Reverend Doctor Ullathorne rose and said—Permit me to add one fact more to those adduced by the Reverend Mr. Murphy, to shew that the Catholic is no enemy to the circulation of approved versions of the Sacred Scriptures. I once had the curiosity to ask a Catholic publisher in Dublin, Mr. Coyne, of Capel-street, the number of copies of the Douay Bible he had sold, and he assured me as a fact, that he had himself, in the course of ten years, as a private speculation, published and sold 50,000 copies of the entire Scriptures, besides Testaments, each body containing the printed approbation of the Catholic Archbishop of Dublin. But there are many reasons why a Catholic parent cannot send his children to a school where the perusal of the Protestant version of the Scriptures is a leading feature, and constitutes the sole religious instruction. The principal of those is, that by so doing, he gives up his Catholic principles and surrenders the whole ground of controversy between the two Churches, practically admitting that his child is capable of understanding the creed embodied in the Scriptures without the aid of any teaching authority, or the interpreting voice of any Church. In the educational system to which the attention of the Colony has been lately drawn, the teacher is left such a scope of discretion in questioning and examining his pupils as to the sense of the sacred text, that he could never fail, even despite of himself, to impress on all his pupils the sentiments of his own peculiar denomination. The school would be of the religion of the teacher, against all precautions, and the parents of children of other

denominations would never feel at rest. The facts and moral sentiments of the Sacred Scriptures, are used by us in our schools to a great extent. Catechisms, and histories, and extracts of the Sacred Scriptures, are amongst our most favourite school books. But many, even Protestants and Church of England men, have powerfully developed in their writings the mischiefs consequent on degrading the sacred volume itself into a mere book for school exercises.

The resolution was carried unanimously.

Moved by the Rev. Charles Lovatt, and duly seconded,—

5thly—That a copy of these resolutions be transmitted to the Right Honourable the Secretary of State for the Colonies, and to his Excellency the Governor.

Moved and seconded,—

6thly—That the Committee be instructed to prepare a memorial to his Excellency the Governor, and the Honorable the Legislative Council, praying for pecuniary assistance towards the completion of the Church of St. Mary.

Moved by A. Wilson, Esq.,—

That the Right Reverend the Bishop do leave the chair.

Moved, seconded, and carried with acclamations,—

That the thanks of this meeting be respectfully offered to the Right Reverend the Bishop for his zeal in calling the attention of the community to the subjects brought under consideration, and his Lordship's dignified conduct in the chair.

His Lordship then returned thanks to God, and gave his blessing to the assembly; and thus ended a meeting, which, as to the propriety and utility of its objects, the respect shewn by a flock to its beloved pastor, and the unanimity of all present, will, we trust, form a model and a precedent for all future meetings of the Catholics of this Colony :

ABSTRACT of the
 taken the 2nd
 No. I, passed

COUNTIES.

Argyle
Bathurst
Bligh
Brisbane
Camden
Cook
Cumberland.
Durham
Georgiana
Gloucester
Hunter.
King.
Macquarie
Murray.
Northumberland.
Phillip.
Roxburgh
Saint Vincent
Wellington
Westmoreland.
Without the Boundar Road and Ironed Gau Penal Settlements . .
Colonial Vessels at Se Port Phillip

TOTALS.

Note.—The proportion
 ment Gazette, but
 Roman Catholics,
 Total, 51,621 Prot

APPENDIX, No. XVII.

ABSTRACT of the Number of Inhabitants in the Colony of New South Wales, according to a Census taken the 2nd September 1836, under an Act of the Governor and Council of the 7th W. IV., No. 1, passed 5th July 1836.

COUNTIES.	PERSONS ON THE ESTABLISHMENT.								GENERAL TOTAL.	RELIGION.				
	MALE.				FEMALE.					Protestants.	Roman Catholic.	Jews.	Pagans.	
	Free.		Convict.	Total.	Free.		Convict.	Total.						
	Above twelve years of age.	Under twelve years of age.			Above twelve years of age.	Under twelve years of age.								
Argyle	668	155	1106	1929	276	176	36	488	2417	1618	783	13	3	
Bathurst	437	128	804	1269	152	110	98	360	1729	1243	485	1	—	
Bhig	112	13	219	344	17	14	1	32	376	273	103	—	—	
Brisbane	220	51	974	1245	81	36	16	133	1378	1004	373	1	—	
Cumalen	905	301	1168	2374	434	276	87	787	3161	2168	982	18	3	
Cook	678	300	366	1350	377	298	27	792	2052	1537	534	—	1	
Cumberland	12724	4810	7254	24788	8454	4730	1825	15009	39797	29990	10270	371	63	
Durhan	740	204	1749	2693	287	174	54	515	3298	2300	904	4	—	
Georgiana	192	50	227	469	65	36	5	106	575	339	234	2	—	
Gloucester	138	60	520	718	79	53	4	136	854	628	222	3	1	
Hunter	258	99	225	582	119	92	15	226	808	630	175	2	—	
King	194	35	207	436	61	38	9	108	544	327	217	—	—	
Macquarie	174	49	875	1098	91	50	61	202	1300	898	376	24	2	
Murray	531	82	853	1466	163	87	12	262	1728	1089	639	1	1	
Northumberland	1361	466	1789	3607	794	507	198	1499	5016	3601	1398	11	6	
Phillip	54	5	169	228	12	6	1	19	247	147	100	—	—	
Roxburgh	595	142	891	1628	212	100	40	332	1960	1415	561	3	1	
Saint Vincent	100	21	341	512	44	25	11	80	592	430	162	—	—	
Wellington	163	19	283	465	38	22	5	65	530	357	172	1	—	
Westmoreland	182	37	269	479	60	32	8	100	579	393	185	1	—	
Without the Boundaries	1256	103	1300	2659	190	104	15	309	2968	1784	1164	2	18	
Road and Ironed Gaugs	19	3	2190	2212	19	7	1	18	2230	1394	829	7	—	
Peal Settlements	17	17	1493	1527	4	19	78	101	1628	926	697	5	—	
Colonial Vessels at Sea	1175	..	..	1175	..	..	..	..	1175	850	325	..	..
Port Phillip	178	8	..	186	23	15	..	38	224	210	14	..	..
TOTALS	23121	7164	25254	55339	11973	7007	2577	21557	77096	54621	21898	477	100	

Note.—The proportion of Free Persons and Convicts who are Protestants and Roman Catholics are not given in the Government Gazette, but the following account of them is derived from an authentic source—Free: 36,121 Protestants, 12,498 Roman Catholics, 246 Jews and Pagans. Convict: 18,500 Protestants, 9,000 Roman Catholics, 331 Jews and Pagans. Total, 54,621 Protestants, 21,898 Roman Catholics, 577 Jews and Pagans.

APPENDIX No. XVIII.

*Extract from the Sydney Herald Newspaper of the 26th
July, 1839.*

THE GOVERNOR'S MINUTE ON PUBLIC EDUCATION

Having, in the estimate for education, caused to be inserted the sum of 3,000*l.* towards the establishment of schools on the principle of the British and Foreign Society, I think it right to explain, in a separate paper, my views upon this important subject, more fully than I could conveniently have done in the body of my minute.

The great dispersion of the population of New South Wales, renders perhaps more than in any country upon earth, a system of education necessary, that shall be as comprehensive as possible. In large towns, or in a densely peopled country, separate schools for each denomination of Christians may easily be established, and in a qualified manner may answer the object of their institution; though if, as I believe, the highest interests of mankind, temporal as well as eternal, require of us to nurture the youth of any country in feelings of love and charity towards each other, irrespective of religious creeds. this can, perhaps, only be fully done, at least I think it can best be effected by accustoming them to receive in common the first elements of instruction.— But, however opinions may differ upon this as an abstract question, to insist in New South Wales that each separate denomination shall have its separate school, is (let the fact be disguised as it may) in reality to say, that even in our capital, a large portion of the population shall remain uneducated; and out of Sydney there shall, for the poorer classes of society, be scarcely any education at all. Schools are indeed at the present moment springing up in most of our country towns, but their existence will, in all probability, be but

ephemeral ; for they will stand one in the way of the other, and by competing where they ought to combine, defeat the common object of them all.

The most mature deliberation upon this difficult and very important subject, has led me to conclude that the plan upon which we have been proceeding since 1836, will, if allowed to grow into a system, be found fraught with the direst mischiefs to the community—one of the least of which will be the waste of the public funds ; and further, that it is a duty incumbent upon me to attempt at least the establishment of a better one. The plan which was intended by my predecessor to comprehend all denominations being abandoned, I fall back upon the one which I consider next desirable, that which shall comprehend the greatest number possible.

It seems to me that there are but two principles on which a general system of education can be established ; one is, to exclude religious instruction altogether ; the other, to introduce into our schools religious instruction to the utmost extent to which persons professing different religious creeds can be brought to receive it in common, and to leave the complement to be made up by the parents of the children, or by their recognised spiritual directors. The latter plan is the one which I prefer, as being most in accordance with the religious feeling of the country.

What I at present recommend by way of commencement is, that a building, capable of holding about 200 children of each sex, shall be erected at the public expense in Sydney, and one of half the size in each of two towns hereafter to be selected ; that the salaries of the masters and mistresses to be appointed to these schools shall be defrayed by the Government ; and that the whole management of them shall be entrusted to a Board of Education, as soon as one can be established. In these schools I propose that the system of the British and Foreign Society shall be introduced, modified in any manner that may afterwards be approved of by the Board of Education, provided only that by such modification its essential character be not changed.

But though these schools are to be kept up at the cost of the State, I propose that a sum (which should be at least $\frac{1}{2}$ d. per diem, and may probably be raised to 1d.) shall be rigorously exacted for every child that may be educated in them ; and in order to bring private contributions to the aid of the schools, I propose that subscriptions shall be set off foot to defray this charge for parents who may themselves be unable to bear it ; or that persons shall be allowed to nominate free scholars in proportion to the amount of their subscriptions.

The school to be established in Sydney will serve also as a Normal one for the instruction of teachers ; and I trust in this respect alone, it may be found extremely extremely useful ; for, where the method of teaching only is concerned, and not the matter taught, and where, moreover, the learners are adults instead of children, religious scruples will not, I hope, prevent any one from resorting to the place in which instruction can be best obtained.

With the consent of the Council, I propose still to continue the assistance of Government to schools established by any separate denomination of Christians, on the principle of making the contribution from government equal to that which is raised from private sources. In order, however, to guard against any wasteful expenditure of the public funds, it will be necessary to establish some limits within which the principle shall be acted on.

1. That no School shall be entitled to assistance, unless a certain sum (say perhaps 100*l.*) shall be subscribed in aid of the first establishment of it.

2. That the Government aid shall be discontinued, whenever the average number of children of either sex on the books, shall fall below a fixed number (say 40) ; or the daily average attendance fail to reach three fourths of that number.

3. That no aid whatever shall be allowed to schools at which boarders are taken, or which are not provided with competent teachers.

4. That no two schools shall receive Government aid, unless the distance between them exceed five miles, or the population of the place shall exceed 3000.

5. That school buildings erected partly at the expense of Government, when they cease to be used as schools shall become absolutely the property of Government.

The Schools which were established prior to 1836, require to be treated of separately, because they have hitherto received from Government a greater degree of support than those established since. To withdraw this support may be said to be ungracious, to continue it would be unjust, seeing that there are two denominations only which share in it, the proper middle course therefore, seems to be to discontinue it gradually.

The most objectionable feature in these Schools is, that by which the Government is called on to pay one halfpenny per diem for each scholar, whose parents or friends are either unable or unwilling to pay it themselves. This provision I believe to be positively injurious,

as well to the schools as to the government. *If from the amount to be granted to schools of the Church of England, the sum paid under this head be struck off, the Council will not perhaps consider the remainder too much to be granted to them for the present year; and for the future I would propose that the sum should be further reduced in equal portions, so as to cease altogether in four years from the present time.*

With respect to schools for the education of children of the Roman Catholic persuasion, a particular provision seems to be necessary. The Catholic community may be said without offence to stand more in need of the assistance of Government, than the members of any other persuasion; for, though producers of wealth in an equal degree they are not in an equal degree consumers of it, and if it be the duty of the State to provide for the education of youth, that duty becomes stronger instead of weaker, that in proportion as any class or division of people is unable to provide it for themselves. The Roman Catholics will, moreover, by the substitution in the Government Schools of the British and Foreign for the Irish system of education, be placed in a less advantageous position than that which was intended for them by Sir Richard Bourke, and sanctioned by Her Majesty's Government in 1836.

Roman Catholics, in consequence of the well known tenets of their faith, cannot be expected to resort very generally to schools established on the principles of the British and Foreign Society. In fact that Society though it throws its doors open to them, has never sought to gain the attendance of Catholics, by yielding up any portion of the Protestant principles on which their schools are established; whilst on the the contrary, there is no sect or denomination of Protestants which may not send their children to the schools of that Society, without the smallest sacrifice whatsoever of any essential principle of their faith. *To give to the schools of Catholics no more assistance than to the separate schools of any other denomination, would be to violate the principle of equality, which since the passing of the Church Act has been so happily established in this land; without therefore expressly saying to what extent in future years, this further support ought to be carried, I am anxious to record, subject to the approval of Her Majesty's Government, my public recognition of their claim to it; and for the ensuing year, I have caused to be inserted 1000 l. for the purpose.*

It remains for me to speak of the control, which I propose to vest in a Board of Education, as soon as one can be established.

The Board should have entire control over the Government Schools,

including all establishments for orphans—whether Protestant or Catholic, without however being allowed to vary the nature of the religious instruction now afforded in them.

Over all other Schools their control will be essentially a financial one ; or if it be made a visitatorial, it will be such only for financial purposes, to ascertain the sufficiency of the buildings, the competency of the masters, and the attendance of the children ; without interfering with the mode of instruction, or prescribing what is to be taught.

The members of the Board will be unpaid, or allowed only a small sum to cover any actual expenses they may incur ; but their clerk or secretary must be paid, and I propose to put him, as to emolument, on the footing of a second class in the colonial service. With respect to the composition of the Board, I am not yet in a condition to announce my views ; but I am strongly disposed to the opinion that the members of it should be all laymen.

In conclusion, I am anxious it should be distinctly understood, that I propose the introduction of the British and Foreign School Society's system, because that Society, and the principles on which it is founded, are well known ; and because the aim of the Society is, I believe, to give what I above described as the greatest degree of religious instruction, which persons of different creeds, can be brought to receive in common. If, in transporting that system to this country, wherein I am willing to hope religious differences are less irreconcilable than in the parent state, a more extended measure of religious instruction can be introduced, so far from opposing myself to it, I shall greatly rejoice at it : such a proposal was made in the year 1836, by a Committee formed expressly for the purpose of devising the means by which all denominations of one great division of Christians might be united ; and I would earnestly call upon all who took part in that benevolent design, to aid me in my endeavours to carry into effect the principles of which they then expressed their approbation.

PRESBYTERIAN HOSTILITY TO THE CHURCH,
AND INTERNAL ANIMOSITIES.

IN order to shew more clearly some of the consequences of the new system of "Public Religion," and with no design of unnecessarily perpetuating the memory of a most unhappy schism in one part of the Church, the following Extracts from the *Colonist Newspaper*, published at Sydney, dated 19th January, 1839, are here appended: The first as shewing the principles not only of hostility towards the Bishop of Australia, but of indecent irreverence (a matter of much higher moment) towards God, upon which a paper established in the colony by the principal Presbyterian Chaplain, although not at this time under his particular editorship is still conducted: The second and third, as shewing the spirit of hostility of the Reverend writer of it towards the clergy of another Church, whom he designates as "*a worldly-minded and avaricious clergy*;" and this upon an occasion with which they had nothing to do; and finally as shewing the spirit in which that unhappy separation between Christian Ministers of the same communion was conducted. These extracts are selected, not as by any means the worst of their kind, but as amongst the most recent, they are all from the same newspaper.

PROTESTANT PAPISTS.

Copy of a Note written with a Wooden Pen. "Mr. Wood begs to inform Mr. ———, that the Bishop of Australia has given the *strictest orders* that *no boy* be admitted into the Grammar Schools under his Lordship's direction, without the consent of the parents of the boy, that he shall *regularly attend* the Sunday School at *St. James's Church*; and that his Lordship will not allow *any* departure from these restrictions, under any pretence whatever."

"*St. James's Parsonage,*
January 16, 1839."

MILD, apostolic Bishop BROUGHTON! Meek, obedient Mr. TIMBER! O how truly Christian—how eminently Protestant—are these ever-and-anon indications of your "holy Catholic" principles! Yes—this is the way (is'nt it now?) to maintain "brotherly love," and "the unity of the spirit in the bond of peace!" This is the way to put down the exclusive arrogance of the Church of Rome! This is

the way to silence the taunts of the Very Reverend Dr. ULLATHORNE! This is the way to draw forth the universal plaudit, "See how these Protestants love one another!"

Out upon it! We are sick of such execrable imitations of Archbishop LAUD. Why not carry the servility a little further, and get a law passed, that every non-conformist—every man, woman, and child, that does not attend his parish church, even though its pulpit be occupied by a WOODEN SPLINTER—shall be punishable with fine and imprisonment? We like to see things done manfully and effectually. No milk and water for us. No—let us have a good red-hot persecution, worthy of the days of the CHARLES' and the JAMES'! O for the stakes of *Smithfield*? O for the fun of seeing JOHN DUNMORE LANG, JOHN M'GARVIE, JOHN M'KENNY, JOHN SAUNDERS, and some dozen or two more of such "damnable heretics," strung up in a row to be burnt, whilst that reverend and godly man, WILLIAM GRANT BRIGHTON, stood *on a three legged stool*, reading the Athanasian Creed, and that sweet little spiritual suckling at his Lordship's breast, GEORDIE WOODD, his countenance lit up with holy joy, sat at his Lordship's feet chanting the responses, and meekly repeating, pointing to each of the burning reprobates, "*Without doubt, he shall perish everlastingly! Amen, and so be it.*"

TO THE PRESBYTERIAN INHABITANTS OF THE
COLONY.

SYDNEY, Jan. 18, 1839.

CHRISTIAN FRIENDS AND BRETHREN—

On the eve of my departure for England for the fifth time, for the furtherance of that important work, to which, upwards of 16 years ago, I voluntarily devoted my life in my native land, *at a time when this splendid colony, which is now attracting the notice of the civilized world, and is even holding forth inducements sufficient to tempt a worldly-minded and avaricious clergy to emigrate to its shores*, was the mere receptacle of the offscourings of all things.—deem it incumbent upon me to point out to you the special object of my intended voyage, and the exact position which is now occupied by that portion of the truly Scriptural and Apostolic Church to which I have the honour to belong.

In doing so it is not my intention to enter at large upon the question as to the propriety of forming the Synod of New South Wales. If there are any who are still sceptical on that point, *the thoroughly disreputable and disgraceful scenes that have been exhibited within the last few days at the recent meeting of the Presbytery, as reported in a late COLONIST, must be sufficient to convince the most deeply prejudiced that there really were grave and cogent reasons for that important step.* The question of immediate and deep concernment to the whole Presbyterian communion in this colony, is one that has arisen incidentally out of that other question, and that affects alike the purity and efficiency, the freedom and independence of the Colonial Presbyterian Church for all time coming.

In the month of February last, the *Rev. John M'Garvie*—writing *professedly in the name and by the authority of the Presbytery of New South Wales, when he knew well he had no sanction or authority whatever from that body,* and thereby making the late Acting Governor, Lord Glenelg, and the General Assembly's Committee, *the dupes of his artful and malicious knavery*—forwarded a Letter or Memorial to these parties containing a series of unfounded and gross misrepresentations respecting myself and the formation of the Synod. On that forged document the Assembly's Committee, gravely assuming the right of jurisdiction in the case, passed a sentence of condemnation upon the Synod, which the Assembly's Commission forthwith confirmed; the latter of these bodies breaking forth at the same time into an encomium on the Local Government, as administered by Colonel Snodgrass and Co., for refusing all Government support to the ministers of the Synod, and for actually leaving these ministers to starve, a procedure which *I confess I cannot help regarding as altogether worthy of the good old days of the thumbkins and the boots!* for the spirit that could openly applaud an unrighteous Government for an act of such unmitigated oppression would just have delivered over the offending parties to the secular arm, for coercion by physical pressure, if it could have done so.

Now the position of the Synod is that neither the General Assembly's Committee, nor the General Assembly itself, has any right of jurisdiction in such a case, any right to pronounce an authoritative opinion on such a subject. The doctrine of the Presbyterian Church on this subject unquestionably is, that wherever regularly ordained ministers of that church in foreign parts find themselves in sufficient numbers to constitute themselves a Pres-

byterian Church Court, whether that court be denominated a Presbytery, a Synod, or a General Assembly, (for this is a mere matter of choice,) they are thenceforth and *ipso facto* a supreme ecclesiastical judicatory for the Presbyterian communion in that region or territory; independent of any transmarine jurisdiction whatever and amenable to no other ecclesiastical body upon earth. "Presbyterians, hold," observes the late Principal Hill, of the University of Saint Andrews in his *View of the Constitution of the Church of Scotland* 'that preaching the word, dispensing the sacraments, and *exercising ecclesiastical jurisdiction over Christians*, are functions which in all ages belong to a Christian teacher; that the right of performing every one of these ordinary functions was conveyed by the Apostles to those whom they ordained; that the persons who, in the New Testament, are indiscriminately named Presbyters and Bishops, had the right of conveying to others all the powers with which they had been invested; and that every person who is ordained, is as much a successor of the apostles as any Christian teacher can be."

It necessarily follows from these principles that from and after the 16th December, 1832, when a Presbyterian Church Court was first constituted in this colony, that Court was supreme and independent; and I challenge all the clergy of the Church of Scotland to prove the contrary. I asserted and maintained this important principle in the notes to a sermon preached and published in Scotland in 1831, before there was any Presbyterian Church Court in this colony, and when Principal Macfarlane endeavoured in the case of the reference from Government relative to the Synod of Ulster, in 1837, to set that principle aside, by getting the General Assembly to decide as to what Presbyterian Ministers the Presbyterian Church in this colony should receive into the communion, I instantly wrote to Lord Glenelg, protesting against the principle, that the General Assembly had any jurisdiction in this territory, or any right to decide authoritatively in any such matter. No wonder that the General Assembly's Committee should have given no sanction or authority for the formation of the Synod. I never asked any. I should have been belying my own publicly avowed principles if I had. All that I asked for was a sufficient number of efficient ministers to their duty by the Presbyterian Church in this colony, as the Spirit of God and their own judgment in the peculiar circumstances of the case should direct them. And conceiving that the Colonial Presbyterian Church was really and truly

independent, the ministers who formed the Synod merely did what the reputable portion of the Clergy of the Church of Scotland had themselves done in a case precisely similar in the year 1638, when, in the face of a considerable body of clergy adhering to the acts and doings of a General Assembly at Perth, held under the influence of Archbishop Laud and patronized by the government of King Charles the First, they constituted themselves a General Assembly at Glasgow, and declared all the acts of the Perth Assembly null and void, and appealed, as the Synod of New South Wales have done in precisely similar success to the people. In both cases the government was as hostile as it could possibly be; but the men of real principle were equally firm in both cases, and the Government had consequently to yield the point at their leisure and with the best grace they could.

In short, the system of centralization, which certain parties in the Church of Scotland are at present desirous of establishing on behalf of that Church is essentially Popish and unscriptural in its character. It is of no consequence to me, as a Presbyterian minister, whether the seat of the central and supreme ecclesiastical authority be in Rome or in Edinburgh, or whether that authority is vested in a Pope, or in a self-appointed Presbyterian oligarchy. It is the system I object to, as altogether opposed to the law of Christ, who, as he expressly refused to appoint either Jerusalem or Mount Gerizim as the seat of a central and universal authority in the Christian world, refused it alike, and a fortiori, both for Rome and for Edinburgh. But when men deviate, in any one instance, from the truth of Protestant and Presbyterian principles, they are sure to deviate in others. Will it be believed for instance, it was seriously debated in the General Assembly's Committee, whether they should not send out a Legate or Nuncio to put every thing to rights in the Presbyterian Church in this Colony, just as the Pope does in his? And if this impudent proposal which was fraught with the deepest insult to every Presbyterian clergyman in this colony, had been carried into effect, you, my friends and brethren would all doubtless have had an opportunity very shortly of kissing the toe of your Presbyterian demi-god in Sydney, just as Dr. Ullathorne had doubtless the honour and felicity of kissing the toe of his at Rome a few months ago.

Besides, the system in question puts dishonour upon one of the most sacred and honourable of the institutions of Christ—that of

ordination. It is not true, as is now erroneously supposed by many even in the Presbyterian Church, that the power or authority which a minister receives at ordination, is received in trust from the Church, and can be limited, extended, modified, or augmented by the Church at pleasure. That power or authority he receives direct from Jesus Christ, *to whom alone all power is given, both in heaven and on earth, and who is the Head over all things to his Church.* The beautiful figure employed by the old Presbyterian divines, Turretin and Pictet, to illustrate this subject, is that of water flowing through a leaden pipe from a fountain. Christ is that fountain—the living water is the power or authority which his ordained ministers receive from him alone, and the Church is merely the leaden pipe through which that water flows; having no power whatever to modify its qualities, far less to give it the faculty either of infusing or of sustaining spiritual life in the moral nature of man.

Now it is to vindicate and maintain these fundamental principles of our Presbyterian Church that I am about to embark for England once more. It is not to appear as a mere suppliant at any ecclesiastical bar in the mother-country, but to remonstrate, and protest, and appeal to the whole Church and people of Scotland against the system of injustice and usurpation, which it has been attempted to carry into operation, here, towards men who have been bearing the burden and heat of the day in these colonies.

It may, doubtless, appear strange that my brethren of the Synod of New South Wales and myself, should presume to think ourselves wiser in these matters than certain of our fathers and brethren at home. But as there has been no case for applying the principles in question in the Church of Scotland for a century past, it is not wonderful that the attention even of learned divines in that Church and country should not have been directed to the subject. For my own part, I have learned these principles during the last fifteen years and more, in the very same circumstances in which they were learned so thoroughly by our Presbyterian forefathers in the days of the covenant—viz., with the implement of labour for the building up of the walls of our beloved Zion in the one hand, and with the weapon of war to defend them against all her enemies in the other. For although glorying in the high and honourable office to which I have been called, as a minister of the gospel of peace, you are all aware, my Christian friends and brethren, that I have

had abundant occasions during my past career in this colony, to say with the Psalmist, "Blessed be the Lord, my strength, which teacheth my hands to war, and my fingers to fight."

Besides, patronage and power are objects of which Churchmen in all ages have been notoriously fond, and there was something in *the Australian preserve* as attractive to certain Members of the General Assembly's Committee as a piece of Government land for which nobody will give even five shillings an acre, often is to a large proprietor in this colony, as a mere run for his wild cattle. To instance a case exactly in point, *the Rev. Mr. Allan of Parrammatta, the worthy Moderator of the Presbytery of New South Wales, and the first fruits of the General Assembly's affection for this Colony, whose recent delinquency in suppressing an important public document of that body would have secured his immediate suspension and disgrace in a properly constituted Church Court, was, to my own certain knowledge, recommended to the Committee, not because the parties who recommended him judged him fit for this important field of Christian exertion, but because they wished to get rid of him at home.*

As I have just ascertained, by a communication from the Government that the salaries of the Ministers of the Synod are to be again withheld, notwithstanding the Attorney-General's bill authorising payment passed last session, I beg most earnestly to recommend to your Christian sympathies and regard the Christian men who have thus been visited with another blast from the bottomless pit. I am confident, my Christian friends and brothers, you will not suffer these worthy men to experience the want of any thing that is needful either for the sustenance or the comforts of life in the discharge of their important duties as Ministers of the Gospel, till I obtain a satisfactory decision of the question that now agitates the Colonial Presbyterian Church, by a reference to the civil authorities at home. *Those ministers of religion who are unable to stand the fiery test of persecution, are altogether unworthy of your confidence and support, and I cannot help regarding it as an evident intimation of the important designs which Divine Providence has it in view to accomplish in reference to the Synod of New South Wales, that so many of the ministers of that body are called on thus early to pass through the furnace of affliction. It is doubtless honourable to any minister of*

religion to be employed in his Master's service, in whatever capacity; but to be called on to suffer for his sake is, in this present age of liberal opinions, the distinguished characteristic and privilege of only a few.

Grateful for the many instances of kindly and Christian feeling I have experienced at your hands, and especially for your unexpected and splendid liberality in bearing the expenses of my intended voyage to England, and commending you individually and collectively to the loving-kindness of the Lord, I have the honour to be, Christian friends and brethren,

Your sincere friend in the Lord,

JOHN DUNMORE LANG.

THE REV. J. M'GARVIE

[FROM A CORRESPONDENT.]

SINCE the late meeting of the Presbytery of New South Wales, at which the trial of the Rev. J. M'Garvie, A.M., for forgery, took place, at the instance of that truly Christian man, the Rev. W. Hamilton, of Goulburn, certain inhabitants of Sydney have been proposing to raise a subscription to purchase a piece of plate for Mr. M'G. Now after what we have recently witnessed in this way in this here virtuous colony, we are in no way astonished at such a demonstration of public feeling. It is only a few weeks since a subscription was got up to defend the murderers of the helpless Aborigines lately massacred at Liverpool Plains, and we recollect of a subscription being also got up during the last few months to pay the fine of a notorious personage who had been convicted of selling ardent spirits on the sly, in a flourishing district of the colony to the northward of Sydney. We have not heard, however, whether the parties concerned in

getting up the subscription for Mr. M'Garvie's piece of plate have yet thought of an inscription for it. Supposing they have not, we suggest the following :—

To the Rev. JOHN M'GARVIE, A.M.,

The consistent advocate of shuffling and chicanery
in Presbyterian Church Courts,
And the zealous protector of irreligion and immorality
among the
Colonial Clergy .

Who nobly testified his own personal freedom from
every thing like fanaticism,
By living for Ten years as a Minister of Religion
in this penal colony,
Without ever establishing the worship of the God
that made him,

Under the roof that covered him :

This plate is respectfully presented
By that portion of the Scotch Presbyterian inhabitants
of Sydney and its Vicinity,
Whose peculiar views and practice, in accordance
with the present usages,
of civilised Society,
Require the cloak of a prostituted form of religion,
To cover their own
Practical Infidelity.

Page 9. Note † for Minnett read Minute.

- 10. line 13, *dele* and.
- 11. — 17, *dele* as.
- 16. — 22, after establishment *insert* in the year 1828.
- 22. — 9, for were *read* was.
- 26. — 27, for convertible), as was notorious to the whole community, *read* convertible, as was notorious to the whole community.
- 35. — 26, *dele* their.
- 38. — 30, for April *read* September.
- 48. — 11, for sufficient *read* supposed.
- 51. — 20, for two *read* ten.
- 65. — 30, for increase *read* measure.
- 69. — 13, *dele* from.
- 79. — 11, for on *read* over.
- 101. Note *, for 30th September 1833 *read* 18th December 1835.
- 109. Note, for 14th of July 1836 *read* 18th September 1835.
- 109. Note †, for 1836 *read* 1835.
- 134. line 18, for resident Treasurer *read* President, Treasurer.
- 134. — last line for all the important *read* the all important.
- 138. — 28, for 1834 *read* 1835.
- 140. — 8, for these *read* three.
- 141. — 2, for these *read* this.
- 152. — 10, for institution *read* instruction.
- 160. — 18, for year *read* case.
- 162. — 13, before 1,150 *insert* whom.
- 165. — 6, for Presbytery *read* Synod.
- 193. — 25, for 100 children namely 67 *read* 101 children namely 61.
- 203. — 12, for four. Eleven *read* four, eleven.
- 285. — 11, for received *read* required.
- 294. — 11, for of *read* from.
- 294. — 17, for prevent *read* pervert.
- 298. — 18, for 1831 *read* 1830.
- 302. — 27, for, *read* ;
- 306. Note line 2, *dele* the following Converts.
- 317. line 19, after Free *insert* and born in the Colony.
- 318. — 2, after the *insert* Free.

Appendix No. 5 p. xxxi, 3rd line, for respecting *read* representing.

— p. xxxii, 34th line, the words Baptist Minister *apply* to Saunders the Rev. John.

— No. 12, Summary of Population &c. last column 5th line for 1839 *read* 1838 and 7th line for 17057 *read* 11,057.



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